

*Indians
Alaska & Missions*

Jan. 1937

Board of National Missions
of the Presbyterian Church in the
United States of America

156 Fifth Avenue, New York, N. Y.

January 8, 1937

Dear Fellow-Worker:

You are aware that Friday, February 12th, has been designated as the World Day of Prayer for Missions. It has been a source of satisfaction to us in former years to co-operate in the most effective way possible in the observance of this day among the congregations and Sunday Schools in our respective fields. We feel confident that you will share our zeal for the observance of the World Day of Prayer this year, taking advantage of all the local contacts that may be used for the purpose of stimulating its observance in the churches, Sunday Schools, and other organizations.

We are enclosing a blank form for a report which we would be glad to have you return to the address indicated. These reports are used to give wider publicity to the observance of this day and to stimulate the zeal of others. We are also enclosing a copy of the program which has been prepared for the World Day of Prayer Service.

By special arrangement we are able to provide additional copies of the World Day of Prayer material for the use of missionaries at one-fourth the price listed. Please send your order to the Central Distributing Department, 156 Fifth Avenue, New York, N.Y., and indicate on it that you are a National Missions missionary.

Let us do our part in emphasizing the place and importance of prayer in the work of Christian missions everywhere, and let this be an occasion for a renewal of our faith in the power of prayer to accomplish, in fulfillment of the promises of God, the highest objectives in the advancement and strengthening of the work of all the interests of His Kingdom.

Faithfully yours,

J. M. SOMERNDIKE

Secretary

JMS:PDS

June 1937

Board of National Missions
of the Presbyterian Church in the
United States of America
156 Fifth Avenue, New York, N. Y.

June
1937

TO THE ALASKA AND INDIAN MISSIONARIES:-

Under the present requirements of the National Staff and the Board, all organized churches whose pastors receive their salary in part or in whole from National Missions funds, are required to make official application for aid each year, filling out a blank like the attached and returning it to the headquarters office not later than October 1st. Three copies of this application should be made out for each organized church served by the missionary.

You will notice that the application requires that a meeting of the congregation be held, and that at this meeting the matter of their relationship to the Board and to the Church-at-large be clearly explained to them by the missionary. They should then be asked to adopt a program of advance for the new year beginning October 1st - this program having previously been prepared by the missionary in cooperation with the session, and adopted by the session.

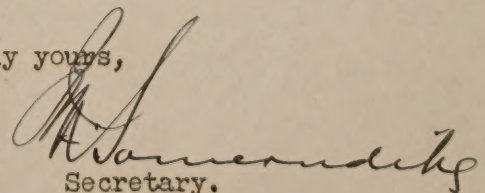
The congregation should adopt a budget which will be presented by the missionary in cooperation with the session. This budget should include not only the expenses necessary for the running expenses of the church, such as fuel and other items, but also a definite amount which the congregation will pledge toward the missionary's salary. Prior to this meeting, an every-member canvass should be made and a subscription list signed by those who are willing to make pledges of definite amounts to be paid weekly or monthly during the year toward the budget which the congregation adopts.

After these things have been done, the congregation should meet and formally adopt this application. One copy should be retained by the missionary and one copy should be sent to the Committee on National Missions of your Presbytery, the third copy being forwarded to the headquarters office in New York before October 1st.

You will agree with us, I am sure, in our feeling that there is an educational value for every congregation - no matter how primitive the people may be - in being led by the missionary in an exercise of this kind at least once a year. It will give them an understanding of their responsibility for the church program and for the support of their minister and the upkeep of the property, and it will give them a clearer understanding of the Presbyterian Church at large and of the Board of National Missions in particular.

We shall greatly appreciate your cooperation in getting your application into our hands completed in the form suggested, not later than October 1st.

Faithfully yours,


Secretary.

June 1937

Board of National Missions
of the Presbyterian Church in the
United States of America

156 Fifth Avenue, New York, N. Y.

June
1937

TO THE ALASKA MISSIONARIES:

I am enclosing herewith a copy of a leaflet which I have just printed, describing our Alaska work. There has been a great demand for something of this kind on the part of churches in the States. If you would like to have some copies for distribution to tourists or in any other way, kindly indicate the quantity you desire.

I have printed the map of the two Alaska Presbyteries separately, as you will see by the enclosed copy, and I am sending a quantity of these maps to you so that you will have them on hand to present to tourists as they come through.

Faithfully yours,

J. M. SOMERNDIKE
Secretary.

JMS:BH

PRESBYTERIAN MISSIONS IN ALASKA



BOARD OF NATIONAL MISSIONS, PRESBYTERIAN CHURCH IN THE U. S. A., 156 FIFTH AVENUE, NEW YORK

September 1937

Board of National Missions
of the Presbyterian Church in the
United States of America

156 Fifth Avenue, New York, N. Y.

September, 1937

TO INDIAN AND ALASKA MISSIONARIES

Dear Fellow-Worker:

In accordance with the policy adopted by the National Staff and approved by the Board, all fields receiving aid from National Missions funds are required to file with the Board every five years a complete "Survey" describing the local situation for study by the Synod's Committee and the Board.

This rule applies not only to churches receiving grants in aid toward the pastor's salary, but also to fields under headquarters administration in which the Board provides the full salary of the missionary. In obedience to this rule, we are enclosing herewith two copies of the "Survey Blank" for each church under your care that has been prepared by action of the National Staff, which we are requesting you to fill out and forward to the Chairman of your Presbytery's National Missions Committee, who will forward it to the headquarters office after furnishing the information called for on the lower half of page four. You should keep a duplicate copy of this "Survey Blank" for your own reference.

It is expected that the "Survey Blank" will be forwarded to the Board not later than October 1st, 1937, with the "Application for Aid", copies of which have already been forwarded to you. We shall be grateful for your prompt action in getting these documents into our hands.

Faithfully yours,

J. M. SOMERNDIKE,

JMS:PDS

Secretary

III. The Church: Statistical

1. Date this work was begun.....Date church was organized.....

2. Church Membership: 1925.....1930.....Present.....

Sunday School Enrolment: 1925.....1930.....Present.....

Church Members added during last year, by confession....., by letter....., total..... Is Church Membership (check which) Gaining..... Stationary..... Losing..... Reason.....

..... Is Sunday School (check which) Gaining..... Stationary..... Losing..... Reason.....

3. Is this Church a single point charge?..... If not, name other church or churches with which it is grouped and give distance of each from this point.....

4. **Building and Equipment:** How is title to property held? (check which) By local trustees.....; By trustees of Presbytery.....; By Board of National Missions.....

	Year Erected	Lot	Cost of Building	Present Total Indebtedness	To Whom Owning
Church Building		\$.....	\$.....	\$.....	
Manse		\$.....	\$.....	\$.....	
Other Building		\$.....	\$.....	\$.....	

Grant or Loan Received from Board of National Missions				
	Grant—Amount	Loan without Interest—Amount	Loan with Interest—Amount	Amount of Loan still unpaid
Church Building	\$.....	\$.....	\$.....	\$.....
Manse	\$.....	\$.....	\$.....	\$.....
Other Building	\$.....	\$.....	\$.....	\$.....

Seating capacity of church auditorium..... Number of other rooms for educational and community work..... Is church building adequate for present needs?..... Is it well located?..... Is property in good repair?.....

5. Finances: Receipts and Expenditures during last Church Year:		Receipts	Expenditures
For current congregational purposes, salaries, etc.		\$.....	\$.....
For special purposes, buildings, property, payment of indebtedness, etc.	
For benevolence, budget causes approved by General Assembly	
For other benevolences	
Total		\$.....	\$.....

Is Every Member Canvass annually made?..... Date of last Canvass.....

Pledges received—for current congregational purposes—number.....total amount pledged \$.....; for benevolences—number..... total amount pledged \$.....

6. **Minister:** What salary did minister receive last year—from this church? \$..... from other church or churches served (if any)? \$..... from the Board of National Missions? \$..... total from all sources \$..... Is minister given free use of house?..... Was any additional payment made to minister—for house rent? \$..... for operation of car? \$..... for any other purpose? \$..... What is total salary promised for present year from all sources? \$..... Amount of mission aid granted for present year? \$.....

7. **Other Paid Staff:** If other workers are employed, indicate number, duties of each and whether employed on full time or part time.....

IV. The Church: Activities

1 Services of Worship, Evangelism, etc.	No. of Services per Month	Average Attendance
Sunday Morning Service
Sunday Afternoon Service
Sunday Evening Service
Mid-week Service
Group meetings in homes

What special provision is made for children in morning service of worship?.....

Have special evangelistic services been held during past year?.....

Duration..... By whom conducted?.....

Other special services held during year (indicate number held)—in interest of National Missions.....; Foreign Missions.....; other Benevolence Causes.....; special occasions (as Holy Week, Memorial Day, Rural Life Sunday, Labor Day, etc.).....; forums or public discussions..... other.....

2. **Education, Recreation, etc.** (Check those items present in church program):

Sunday School regularly held throughout the year.....; completely graded.....; partially graded.....; financed by church as part of regular church budget.....; average attendance.....

Leadership training class..... Week-day religious instruction.....

Vacation Bible School: number of teaching days.....; enrolment.....

Class to prepare for church membership: number of sessions.....; enrolment.....

Definite provision for missionary education in the Sunday School..... from the pulpit..... through Mission study classes..... through school of Missions.....

Missionary organizations: number.....; enrolment.....

Age-group organizations: (Give number of organizations for each age)—for boys.....; for girls.....; for young people.....; for men.....; for women.....

Dramatics..... Orchestra or band..... Regular use of motion pictures.....

Does church have a playground?..... gymnasium?..... kitchen and dining room?.....

3. **Publicity, Community Service, Extension Activities, etc.** (Check items present in program):

Outside bulletin board for current announcements..... Wayside Pulpit..... Church paper, monthly or oftener..... (Attach sample); Weekly calendar or bulletin..... (attach sample)

Regular newspaper publicity..... Annual house to house canvass (other than financial) or every member visitation

Does this church engage in any extension activities? as, an outside preaching station or mission..... mission Sunday School..... mission for some other nationality in community.....

Is there formal cooperation with social service agencies of community?..... with Ministers' Association?..... with Council of Churches?..... with Council of Religious Education or similar body?..... with other Evangelical churches?.....

Use extra sheet to describe any special form of religious, educational or community service not otherwise reported on this blank.

V. Advance Needs

Check (✓) items for which you feel there is a definite and positive need in order to make work more effective:
Union, federation or other form of merger with other churches in this immediate community.....
Definite plan of cooperation with other churches (Presbyterian or other) in this and nearby communities, as in Larger
Parish organization

Building and property needs: relocation desirable..... additional ground needed.....
new building or alterations and additions needed..... manse needed..... approximate cost of building
and property needs \$.....

Staff Needed: additions to staff of paid workers, whole or part time (describe).....
.....

Financial: suggested budget for current congregational expense required to support an adequate, progressive program
\$..... How much of this should be secured locally? \$..... Within what period
should this church become self-supporting on the basis of such a budget?years.

VI. Recommendation of National Missions Committee

(This portion of Blank to be filled out by the National Missions Committee of Presbytery.)

Has this field been visited by Executive or Field Representative?..... by Chairman (or other member) of
Committee?.....

This Survey considered by the Committee on (date).....19.....

1. Is this field non-competitive and clearly a responsibility of the Presbyterian Church?..... If not, what
adjustment is recommended?.....

2. Is the present arrangement for the service of this field satisfactory?..... If not, what other arrangement is
recommended?

3. What minimum salary is recommended for minister?..... What *additional* proportion of this salary (above
amount now paid) should this church be expected to provide each year?..... Within how many years should
this church (or group) be expected to attain self-support on basis of recommended minimum salary?.....
Has such a schedule of increased local support been presented to and accepted by the church?.....

.....
Chairman

.....
Date

BULLETIN NO. 8

For Missionaries In Indian And Alaskan Fields

Dear Fellow-Worker:

At a recent conference of Indian Missionaries working in the Southwest, it was suggested that the Secretary of the Unit of Indian and Alaska Work send out periodical bulletins to all the Indian and Alaska Missionaries containing news with reference to the work in all the fields as reported in the monthly narratives. Your Secretary will endeavor to do this regularly, and will be glad if each missionary will include in his monthly narrative such items as can be incorporated in this news service.

Conference of Indian Workers

In February, the Secretary spent two days in conference with the missionaries engaged in Indian work in the Synods of California, Arizona, and New Mexico. It was an enriching experience for all who attended. In addition to the spiritual uplift which came to each one of us, we felt strengthened and encouraged in our work through the discussion of the various aspects of our program, and the methods which are being used in developing our work in each field. Each missionary was able to contribute something out of his experience that was helpful to us all. It is the purpose of the Secretary to hold similar conferences with the Indian Missionaries in other Synods next year. We were so encouraged by the results of this conference that we shall plan to have every missionary engaged in missionary work attend such a conference at least every two years.

Progress in Cattaraugus Reservation

We are rejoicing with Rev. David Owl in the splendid work that has been done during the past few months in the rehabilitation of the building of our United Missions Church on the Cattaraugus Reservation in northern New York. Much of the labor in the reconstruction of the building was performed by the Indians themselves, a particularly encouraging aspect of the work being the willingness of the Indian young men to give their services freely and enthusiastically in this enterprise. The commodious church building, erected a number of years ago, which was sadly in need of repair, has been entirely renovated within and without, a new roof put on, and the building repainted so that it now presents a very attractive appearance. Mr. Owl is doing splendid work in this area and reports an encouraging growth in the interest and enthusiasm of the people.

Hoopa, California

Rev. Emil A. Schwab is greatly encouraged by the growth in interest among the Indians at Weitchpec, an outstation in connection with the Hoopa work, and ar-

rangements have been made for the erection of a church building for this rapidly growing congregation. Mr. Schwab is greatly encouraged by the increase in interest on the part of the young people, resulting from the plan which he has adopted of giving the young people a larger opportunity for self-expression in regular services. He reports that during the past year he has given the young people charge of the Sunday evening services, making them responsible for selecting their own speakers, music, and program. Of course, their programs are carefully supervised by Mr. Schwab, and he is always ready to help them in these meetings. This is a suggestion that may be found helpful in other Indian stations.

Mr. Schwab refers to the interesting Christmas services held on his field in the following:

"Christmas morning we made our visit to the hospital. At the two programs we had the best and most orderly congregation with absolutely no disturbance such as one often finds at large gatherings. Every one was most attentive to what was said, and I am sure they went home with the meaning of Christmas in a deeper sense. There was no drunkenness to be seen.."

South Dakota

Dr. Dirk Lay is making splendid progress in the development of our work on the Pine Ridge Reservation. Our church properties are being repaired and put in good condition and the Indian congregations under his care are being stimulated to greater enthusiasm for the church, new activities being introduced and more Indians being enlisted. He writes:

"We had another fine day yesterday. I took in three members on profession of their faith in our blessed Lord and Saviour. Since the first of the year I have not had a week pass without receiving some on profession. I have three young men ready to go to college this fall and hope to have several more soon. We need college men for leaders among Indians."

Chin Lee

Mr. Bysegger reports a blessed Christmas season at Chin Lee (Arizona.) He writes:

"The Indians as usual bore nearly all the expense of providing a Christmas treat for our large gathering of Indians at this occasion. We had an attendance of four hundred and seventy-five. Again nearly every adult Indian of this community heard the gospel story."

We rejoice with Mr. Bysegger in the splendid work that is being done in his class at the government school. He writes concerning a new recruit who came to his class recently - a girl who comes from a home that a few years ago would have been counted strongly Catholic. He has forty-two pupils in this class at the present time, and he states that attendance at the Navajo services has increased very encouragingly during the past few months.

Choctaw Work

Mrs. R. M. Firebaugh who has always shared all the details of the work of her husband, Dr. Firebaugh, who is supervisor of our Choctaw work in Oklahoma, has written very encouragingly concerning the development of the Wadeville Church in Choctaw Presbytery under the leadership of Rev. Grady James a young Indian who is a graduate of the Presbyterian Theological Seminary in Austin, Texas, and who is doing very excellent work. Following is her letter:

"The Wadeville Church near Talihina in Choctaw Presbytery has taken on new life under the leadership of Rev. Grady James and his noble wife. When this young couple came to this work two and one half years ago, there was everything to discourage. The Church building was in a dilapidated condition, the congregation was scattered, the session was disgruntled, the road leading to the church was impassable the bridges over the creeks had been washed away, the works of the flesh were manifest in the community, and several Tobiahs and Sanballats were scoffing at any effort that might be made toward re-organizing or reviving the work in the community.

"The few faithful women had become so discouraged that they felt the light of Presbyterianism had gone out of that community forever; and that the old church must be abandoned. Surely God sent Mr. and Mrs. James to the kingdom for such a time as this. Both of them full of youth and vigor began visiting in the community, gathering a few children together each Sunday teaching them songs, Scripture and stories, seeking out one or two of various ages and taking them in their car to different church meetings, rallies, conferences, and Presbyteries, slowly but surely winning the confidence of the children and young people.

"Mrs. James was able to interest a few women in making quilts for the needy and for Dwight Mission. Twice a month they gathered at the old church bringing their lunch and spending the day. This was not easy either, for the road leading up to the church was impassable, the car must be stopped some distance down the road the lunch, bag and baggage must be "lugged" over the creek, the fire must be built in the rickety old stove, the church must be swept before the work could be begun.

"Isn't it grand that some of that same indomitable spirit that took hold of Mrs. Whitman and Mrs. Spalding one hundred years ago still exists to day? And that the same love that prompted them to leave father and mother and comforts of home for the sake of the gospel is still not extinct to day?

"After counseling with the remnant of the congregation and with the Superintendent of the Indian work it was decided to tear down the old building and to build a small church that would be comfortable in winter, and adequate for the needs of to-day. The Board of National Missions gave a grant of \$100 to buy the new materials needed, so the work began.

"At first the Indian men showed no interest in the project. Day after day the young minister plodded along alone resting only long enough to eat a cold lunch that he brought from home.

"Later on when they saw that the young minister meant to rebuild the church and to complete the job at any cost, they decided to lend a helping hand. So the church was finished on the thirteenth day of November in the year of our Lord 1937, and was dedicated on the fourteenth day of November with a large attendance. Since that time the Sunday School, the mid-week prayer service and the auxiliary have shown signs of gradual growth and interest.

"So it came to pass that when the enemies heard thereof, and all the heathen round about saw these things, they were much cast down; for they perceived that this work was wrought of our God."

Pima Work

Miss Ima B. Ramsey, our religious education worker on the Pima Reservation who has charge of religious instruction in the day schools, and who is promoting work among children and young people in the Pima churches, sends the following interesting items concerning her work which contains some excellent suggestions for us all:

"On the morning of January 23rd, I left home early in order to reach one of our churches some sixty miles away in time for a ten o'clock service. As I drove up to the little chapel, seemingly in the very heart of the desert, no one was in sight. I looked at my watch and found that it was only ten minutes until time for the service to start and I had a feeling that I might be a lone worshipper that day. But suddenly, as if by magic, people began to appear and by ten minutes after the appointed hour there were eighty-five people crowded into that little chapel. It was an adobe building with a dirt floor and with the crudest of home-made benches, but there was something there that I have found in none of the other churches, at least in such a marked degree - a spirit of true worship and reverence. This feeling was expressed by old and young alike as they entered into the singing and by the attention with which they followed the speaker through the service. I came away feeling that it was indeed good to be there.

"I hurried from there to reach the service at Maricopa at 11:30 and from there to reach Gila Crossing by one. A sandwich was eaten while driving from one point to the other. Because of the distance of these villages from our working center we feel that we are especially fortunate in having a trained worker - one of their own people - to assume some of the responsibility and see that the work goes forward. Miss Annie Eschief has had two years in a Bible Institute and one year at Wheaton College, and this training with her splendid personality and interest in the work should make her of great value in the women's and young people's groups. She has two organizations for young people and three for women already functioning, and I feel that as our work grows, her leadership will be of untold value.

"A growing interest among the boys in the work of our young people's group has been very encouraging. I find that they more readily accept assignments on the programs and are more interested in planning the work even than are the girls. Next week we hope to have together the officers of the different organizations and make plans for a union of all the societies on the reservation.

"In our Missionary Societies, in addition to having a missionary lesson at each meeting, the women are piecing quilts. Some of these will be sold to make money for the society and others will be given to very poor people in their village."

Spokane Indians

Rev. Robert G. Hall and Mrs. Hall are rejoicing in the arrival at the Wellpinit manse of Shirley Ann Hall, age three months and fourteen days. In other words, Mr. and Mrs. Hall have adopted this little baby whose grandmother was very anxious that she should be trained in a Christian home.

The work at Spokane River and Wellpinit is going forward very hopefully under the direction of Mr. Hall, and his resourcefulness in developing programs that interest the Indians is proving very effective in the development of the work as revealed in the following:

"Our Bible Clinic was a time of spiritual feeding for the people who found it possible to attend. The roads were bad during the week and some who would have otherwise come out were unable to get to the church. Some walked as many as four miles that they might attend. The afternoon sessions had an average attendance of eighteen, and the evening attendance grew from thirty on the first evening to fifty-two on the closing evening. The last evening was the warmest spiritually, but was the coldest outside for the thermometer stood at zero. The Sunday School Missionary, Mr. Howell, was present at one of the meetings and had a glimpse of our work here at Wellpinit. Mr. Course spoke in English at all sessions but two. To use an interpreter was a new experience for him. I am sure that the Book of Hebrews is a new book to many because of our week together with it under Mr. Course's teaching.

"Our young people's minds have already turned to the Twinlow Summer Conference. Valentine's Day gave the occasion for a benefit basket social. There were twenty baskets brought which were sold for a fixed price. Bidding for baskets is considered unChristian and the church people would not tolerate it. They also had sandwiches, cake, and coffee to sell to those who were not lucky enough to get a box. A committee of the young people planned the games which included "Two Deep," "Farmer in the Dell," "Simon Says --", "Back to Back," "Alaska Smile Game," "Valentine Heart Hunt," and several others. Everyone comes to our socials from the youngest baby to the oldest grandmother. This makes it a little difficult to get games for all, but nevertheless everyone enjoys an evening together. Our conference fund is now richer by about thirteen dollars. We hope to be able to pay half of the expenses of the Wellpinit delegates to Twinlow this year."

Salt River

Rev. A. K. Locker has begun work on the Salt River Reservation, having recently been transferred from Loupp. He is also rendering valuable assistance in classes in the Indian School at Phoenix which are being conducted in connection with

our Cook Bible School. He reports renewed interest in the regular services of the church, the average attendance at services being considerably over one hundred at each service. He is especially encouraged by the attendance of a larger number of children at school. Pupils come to the church for religious instruction regularly on Wednesday afternoons, the average attendance being ninety-three. They have five classes. Attention is being given to the improvement of the church grounds and Mr. and Mrs. Locker are planning to make the surroundings of the church property as attractive as possible.

Sacaton

Rev. George Walker reports encouraging progress in all of our Pima churches. Extensive repairs are being made to the church properties and the native missionaries are pressing forward in their work with new enthusiasm and with larger results.

Papago Work

Rev. Stephen Crowell has taken up his residence at Sells, Arizona, as supervisor of the work on the Papago Reservation. Our force of Papago workers has been increased this year, and we are bending every effort toward the strengthening of these churches under the stimulus that will be given through the coming of Mr. Crowell to that field, with the assistance of evangelist, Esau Joseph.

Kayenta

A new manse was built last fall for Mr. and Mrs. Van Slyke at Kayenta, and this spring we are planning for the erection of a church building. We have never had a church building at Kayenta, but the work has been developing so encouragingly under the ministrations of Mr. Van Slyke that we feel that the time has come to take this advance step which will greatly strengthen our Navajo work.

A L A S K A

Matanuska Valley

Mr. Bingle is busily at work, with the full cooperation of his congregation in the erection of a manse on the ground adjoining the new ten-thousand-dollar church building erected last year for the Matanuska Valley congregation. Outstation work is going forward very encouragingly.

Wrangell

Mr. Pederson writes encouragingly concerning his work at Wrangell in the following report:

"Five of the young people of our Sunday School are attending a Thursday night communicants' class, and they are giving such a nice response that we feel they are getting somewhere.

"At Wrangell Institute our Bible classes have been well attended. There have been many instances of competition but the majority of the young people have come along to Bible class. Even when I had seventy-six of the young people in one Bible class for almost an hour, there was close attention.

"A group of fourteen of the Institute Bible Class asked for a special communicants' class, and now we are having the communicants' class on Sunday afternoon. By request we are having a song service each Sunday afternoon following the class. We expect that group to grow.

"Our Boy Scout troop is growing right along and we are fully organized. We have the assistance of the American Legion and the use of the public school gym. In a few days our Cub Scouts hope to organize. The Scout organizations seem to appeal to Wrangell boys better than any other program of activity, and we are keeping a spiritual element therein.

"We are thankful for two women who took their stand for Jesus this month, one a mother whose children we have had in Sunday School. Another mother who has been undecided for some time has expressed her desire to be restored to the active roll, and her children are again coming along to Bible classes."

Klawock

Rev. Daniel Kaiper and Mrs. Kaiper are doing splendid work in the difficult stations at Craig and Klawock. Notwithstanding the many difficulties which they have encountered in that field, they have demonstrated a resourcefulness and ability to enlist the interest of the native people in a way that has stimulated all phases of their work. We quote the following encouraging report from this field:

"The most satisfying thing that has happened in connection with the work of the church at Klawock this month has been the way the playroom has been used by the children of the neighborhood. Over a month ago, with the help of five of the older children here, the missionary papered the largest room on the second floor of the manse in gay circus, game-room paper. This month the room was duly turned over to the children here as a place for them to play, and it has been used one hundred and fifty times this first month. The large manse makes such a thing possible. The following churches with which the missionaries have been connected in the past have sent boxes of toys and games as follows: The Central Presbyterian Church of Fort Smith, Arkansas; The West Haven Congregational Church's Primary Department, West Haven, Connecticut; The United Congregational Church of New Haven, Connecticut; the Y. W. C. A. of New Haven, Connecticut; and Mrs. Anna Kaiper, mother of the missionary sent a box of toys from her home in Chicago, Illinois. The playroom idea has been a total success being used as a follow-up of the play day of last summer.

"Another thing of attraction to the young men and women of Klawock has been the talks on 'Sex and Marriage' given by the new doctor here and the missionary. The women come to the lectures one Friday night and the men the next.

"We now have four teachers in the Sunday School at Klawock and three at Craig. The enrollment at Klawock is one hundred and three, almost all the native children in town; and at Craig, forty.

"The C. C. C. men under the supervision of Mr. Harold Miller have been doing much to improve the church property at Klawock. Two new roads are being built, and a new gravel walk to the church, replacing the old and slippery spruce board walk. They are also burying the water line to the manse which has frozen up every winter since it has been installed."

Ketchikan

Rev. Donald Christiansen sends two very interesting photographs showing the new illuminated cross which he has erected over the door of our church at Ketchikan. Those of us who have been to Ketchikan and who can recall the location of our church - almost in the heart of the business district - can appreciate what it will mean to have the cross shining out and shedding its radiance upon the pathway of those who pass by, too often in pursuit of evil rather than good. Writing about it, Mr. Christiansen says:

"Many Protestant churches are at long last beginning to see value in placing the Cross before her people, not as a thing to be worshipped but as a sign of a great sacrifice and a constant reminder of our task to follow in His footsteps. Pedagogues today teach with the aid of visual materials, reminding Protestants of something we have almost forgotten; that we can see the Cross and look beyond the Cross to Christ. We are required to use all means at our command to bring men and God together. We are to hold up Christ before our fellowmen."

The cross and the expense of upkeep have been contributed by our Ketchikan congregation.

Cordova

Ralph Peterson, who is doing very efficient work at Cordova, is very much disturbed because of the prospect of the closing of the Kennecot Mine and the Copper River and Northwestern Railway. The President of the local Chamber of Commerce, who is also superintendent of the railway, has informed him that operations will be discontinued at Kennecot and on the railroad next September. This is going to be a heavy blow to our work at Cordova. A number of families, in anticipation of losing their jobs, have already departed to seek employment elsewhere. However, the building of a cold storage plant and the resulting stimulus to the halibut fishing industry which will bring in quite a number of new families, may compensate for the loss of those who have been engaged in work in the mines and on the railroad. Mr. Peterson is going to stand by at Cordova and will adapt himself, as he is well able to do, to the new situation.

"The Princeton"

"The Princeton" is at Seattle being equipped with a new Cummings engine in accordance with the recommendation of the Alaska Presbytery's Committee on National

Missions. Mr. Swanson was very anxious to have a deck house built on "The Princeton" and funds were made available for that purpose. He felt, however, that the new engine was a greater need and asked to have the money used for that purpose instead of building of a deck house. We hope that the new engine will increase the efficiency of "The Princeton," and that our skipper, Mr. Swanson, will find his work facilitated by this new equipment.

Skagway

The new missionary for Skagway will probably be on the field by April 1st. As soon as the formal endorsement of the Presbytery's Committee is received, he will be ready to start. The new missionary is Rev. Edwin Knudsen, who has been serving very efficiently for the past several years in the Iron Range country of northern Minnesota. Mrs. Knudsen is the daughter of one of our well-known ministers in Minnesota, Rev. Wm. L. Cain. Like Mr. Knudsen, she is well equipped for missionary work, both by background and experience.

Anchorage

Rev. Wm. A. McAdoo has experienced considerable success in a project which he has promoted among his Junior Christian Endeavorers in corresponding with foreign missionaries. He writes:

"The Junior Christian Endeavor was very enthusiastic this month because several of the boys and girls got replies to their letters they had written to foreign missionaries. One of them, Robert Bucher, put the letter into the hands of a girl in his church and she wrote a very interesting letter. Another sent one of our boys a whole envelope full of foreign stamps and some coins. He got a lot for the nickel that he enclosed. But the main thing is that they are enthusiastic and they are going to write some more letters."

This is a plan that might work successfully in many other fields.

Faithfully yours,

J. M. SOMERNDIKE,

Secretary

JMS:PDS
March, 1938

THE VACATION BIBLE SCHOOL

Rev. Donald A. Schwab

Missionary at Laguna Pueblo, New Mexico

I. A I M S.

The Vacation Church School is an agency for religious education that strives to make use of all the child's experiences in developing his Christian character. It began as a movement in New York City about 1901 after several previous schools had shown it invaluable in converting the idle time of boys and girls into definite religious and moral training. It was developed by an interdenominational association, and is now internationally known.

Presbyterian promotion began about 1910 as a missionary movement under the Board of Home Missions. Later the Board of Publication and Sabbath School Work began the promotion of the schools as a part of its educational program. These two types of interest have been combined, so that there is today a joint promotion by the Boards of National Missions and Christian Education.

Its outstanding values may be briefly summarized as follows:

1. Daily teaching sessions of 5 days each week
2. It makes possible a complete program of actual practice in Christian living. Each day's activities are a guided experience in applying the teachings of Jesus to all phases of life --- work, play, worship and study.
3. It gets the children at a time when they are free from all other school interests.
4. It almost always reaches children in the community who are not enrolled in any Sunday School.
5. It strengthens Sunday School work, both by stimulating pupil interest, and by making Vacation School leaders prospective Sunday School teachers.

The Vacation Church School is needed in every Church where there are children to be given religious training. It is so adaptable that it fits every type of church. Dr. G. H. Betts of Northwestern University declares, "The church which does not provide V.C.S. classes for its children is delinquent in its duty. Worse, if possible, it is losing a great opportunity."

II. ORGANIZATION.

The first steps in the organization of the school should be to interest the church, and have a special committee appointed, generally by the church session, to sponsor the school. This should be composed of those individuals used to working with children and interested in educational matters rather than the Session itself. I believe that this point is important even on the mission field, in that it secures the cooperation and interest of many of the homes in the program of the church for its young people, and shows them the importance of religious training. In this way the Vacation School can be

made a definite part of the educational program of the church, rather than a separate unit, and be correlated to the rest of the young peoples' program.

This committee will be responsible for financing the school, securing the teachers, advertising, and selecting the curriculum. Although all four of these items are important, due to the shortness of the time this discussion will emphasize only the curriculum, and the selection of teachers.

Another important problem will be the decision regarding the grading of the school. In some places it may be impossible to do this, but much more effective work can be done if a way is found to make it possible. If there is no beginners' department, the little tots will come into older groups and be in the way; or older ones will have to remain home to take care of them. The music period, the worship period, and the closing period of the various departments may be combined if necessary, although it is not ideal but the Bible lesson, the memory work, and the handwork cannot well be combined. This problem faces every school, and particularly the missionary school, where makeshifts are often necessary. It can be answered only in terms of the number of leaders that can be secured, the rooms available, and the budget provided. These divisions ordinarily will follow the accepted grading of the Sunday school.

III. PROGRAM.

The daily program requires a large degree of flexibility, with leeway for the leader to follow leads that are indicated by the interest and response of the pupils. Such items as prayer, song, or memorization of a Scripture verse may often come spontaneously, rather than at a designated place in a prearranged schedule. Periods of study and activity should be alternated. Ordinarily the $2\frac{1}{2}$ to 3 hours will be divided as follows.

Preparatory period---30 minutes. Teachers should be present and the room arranged: teachers' prayer service: children march in: attendance taken.

Worship---10 to 20 minutes. This should not be prolonged if the children are restless, or if attention wanes.

Music---15 minutes.

Memory Work- -15 minutes

A 5 Minute Rest Period, or recess, depending upon equipment

Bible Instruction period---35 minutes

Related activities---Expressional activity, handwork, etc. related to theme for the day or week, 50 minutes.

Optional period---15 minutes. Habit, or missionary story, or assembly period---announcements, recognitions, etc.

1. Worship. The devotions should be carefully planned in order that the pupils may be brought into a conscious sense of the presence of God. Nearly all of the service should be familiar material. This important part of the program is seldom found in a Sunday school hour.

First, a central theme is needed, not just "think about God," but some special thought that will lead us to Him. The closer this is to our own experience, the more readily we can worship. Second, quiet and well-known music is used. The call to worship is generally a verse or two of scripture. It may be general or on the theme. The story or remarks by the leader help center the thought on the theme. Some well-chosen scripture may follow, or precede this. Special music at this hour is generally a detraction. The prayer hymn, selected for its quietness and for its relation to the theme, is a part of the worship. A simple prayer, expressing the needs or feelings of the group, often ends with a brief response or prayer the children have learned and helps make communion with God a real experience into which they can be led but cannot be driven.

2. Memory Period. Courses provided by the Board of Christian Education include assignments for memory work. Portions from the Bible should be chosen which will have actual meaning to the child. Hymns should also be memorized, as well as prayers for daily use, and for grace at the table.

3. Music. The spirit and the control of the school depend very much on the quality of its music. All children, and especially Indian children love to sing. A group of memorized hymns should be one aim of the school.

Music should be well chosen: first of all, the thought content of the words should be kept in mind. It should be simple enough for the child to grasp the meaning. Second, the melody should be one that is easy to learn.

I have found that with most groups with which I have worked that the children cannot very well use song books. It takes them too long to find the place, or else they cannot keep it, and also they are hard on books. I would suggest two methods I have tried; either hektographed or mimeographed song sheets, or the use of a song chart. One of these can easily be printed on the back of a Bible picture lesson roll. It is valuable in that the pupil's attention is at the front of the room and on the leader.

4. The Rest Period generally comes before the Bible hour.

5. Bible Instruction. Thirty-five minutes or more devoted specifically to instruction is desirable, except for Beginners. This period should not be shortened in the interest of any other part of the program, but should have the full range of the story, discussion and research, leading out into such related activities as dramatization and handwork.

6. Related Activities. "Just-for-fun" craft, if the Vacation Schools ever had such, seemed to many to be a waste of time. Now we know better, for any thing that causes a child to love the place where he is taught religion and the people who teach him, has a very real value in building a right attitude toward the Christian life and the Christian church. But still we have all hoped for this enjoyment of handwork and at the same time some better motive than mere selfish pleasure.

"Bible craft work" has often been suggested as a means of filling the craft hour more full of educational value. But there is only a limited variety of things that can be made, and the difficulty of knowing what to do with them when they are finished, has made it rather unpopular. Of late the value of expressional activities, that are a real joy to the child, has been made greater by changing the motive for construction.

Everywhere Jesus went he helped others. The great characteristic of his life was that "He went about doing Good". For years the Vacation Church School has taught the great lessons of Jesus, then assumed that boys and girls would go out and live these truths. But no lesson is complete unless carried into life under the supervision of the teacher. The craft hour should be planned to teach the boys and girls how to serve: service to others, to the home, to the church, to the community, or to the mission field. In these early days we must begin the training of "World Christians" by finding ways in which they can serve Christ outside their own community and have a real part in carrying out the Great Commission.

The program books carry suggestions for these expressional activities, just as they do for other parts of the day's session, for the program ought to be a unity. Play is not a thing by itself; craft work is not a separate and competing interest; but these, or whatever expressional activity is attempted are means of enriching, completing, and applying the lesson of the day.

Whatever activities are attempted should give the teachers an opportunity to know the children intimately, their virtues and their defects, and also an opportunity to supervise their work and play so that social and moral development may result: fair play, self-control, and sportsmanship from games; standards of craftsmanship, property rights, sharing and service through handwork.

Local conditions will determine the relative place of play or craft or other activities in the program. But each activity should be regarded as a teaching situation and an agency through which the learning process takes place.

7. Closing Assembly. The final period of the day is often made an occasional feature rather than a daily essential. It is often used to emphasize the lesson of the day through a "habit story". Other times it will be given missionary emphasis, but with unit program material available there is less call for them at this time. It may be used for surprise features.

It is a good time to make the "remembrance announcements" for the next day, to take notice of anything which deserves recognition for having been done particularly well, or to check on some disturbing incident; to introduce new members, and so forth. It may even be an intrusion; but the use of the flag salutes and a recessional makes a dependable ritual for an orderly dismissal.

Several other items are generally placed in the Vacation Church School program. The offering, taken weekly, or, as in many schools, daily, should serve an educational and worship value in training children to give. If the finances of the school are taken care of through a budget, this offering may well be for a missionary purpose. The appeal to help establish Vacation Church Schools in this and other countries through our Mission Boards is especially strong.

Most schools will arrange for one or more outings during the term. The type of these outings will be determined by the location of the schools.

Every school should hold commencement exercises. To this the last session of the school is sometimes given, although a special gathering held in the evening is very worthwhile. Perhaps the best program is that which reproduces as faithfully as possible a typical day's session in the Vacation Church School. Such a program

usually results in an increased appreciation of the school and helps to give it a real place in the life of the church.

The greatest thing the Vacation Church School can do for the pupils is to lead them to a personal acceptance of Jesus Christ as Saviour and Lord. This is a great and delicate task. If carelessly undertaken, or attempted in a manner ill-suited for children, it may do harm rather than good. One of the best methods consists in work with individuals. A thoughtful and prayerful teacher ought to be able to decide as the end of the term draws near what pupils are ready for this all-important decision. When pupils are ready for this step, it is a mistake when no opportunity for so doing is offered them.

IV. EQUIPMENT AND MATERIALS.

The church should make available such rooms and other equipment as will give the teachers an opportunity to do the best work of which they are capable, and insure opportunity for Christian instruction of the pupils under the best of circumstances. No church should spend money uselessly merely to have every piece of equipment that may be suggested, nor should any church handicap its educational program through the lack of materials which it can supply.

In listing the various books and study helps obtainable, the question is not to find material, but rather select what may be best for your own group. Accordingly, the suggestions below are by no means an exhaustive list, but only the best I can personally recommend on the subject. The Board of Christian Education publishes two complete series of recommended text books for the Vacation Church School that can use graded material. They have been prepared by persons who have had first-hand experience in the work. One is entirely a Presbyterian product, produced by the Board of Christian Education working in cooperation with our Mission Boards. The other is an Interdenominational enterprise in which leading Protestant churches, including our own, have cooperated. Each book is a complete department manual and program book containing everything necessary for the daily program except hymns. The annual pamphlet on Vacation Church Schools, to which you probably have access, or can obtain from any Presbyterian Sales Agency, gives a complete evaluation of each book.

For the ungraded school there are two books that will prove especially helpful. The first, "The Wonderful Story of Jesus the Saviour" compiled by Dr. Squires in cooperation with Dr. Somerndike, is a course of 30 lessons for Vacation Bible Schools. It contains material especially adapted for use in cases where it is impractical to grade the pupils according to age groups, whether due to a lack of facilities for teaching separate age groups, or the inability to secure teachers and helpers for the different grades.

For Organization and Administration: One that is well worth many times its cost, and one that you should all purchase if you do not have a copy is: "Bulletin #12, The Vacation Church School" issued by the Board of Christian Education. Its price is only 15¢. It also has an excellent bibliography. Dr. Armentrout, formerly director of Vacation Church Schools of our church has an excellent volume "Administ-
rating the Vacation Church School" which has excellent chapters on Aims, Methods, Organ-
ization, Curriculum, Materials, and the selection and training of Teachers, 85¢.

There are two other publications of the Board of Christian Education that are helpful. "Habit, Worship, and Hymn Stories" is a pamphlet of 50 mimeographed sheets. It has a number of usable stories, but its chief teaching value is in the excellent

suggestions on Worship, the teaching of Hymns, on how to memorize, teaching the Bible story, and on planning the daily program. Then their new craft manual "Service Projects for the Vacation Church School" keeps in mind the point mentioned earlier---serving others.

V. SELECTION AND TRAINING OF LEADERS

Three types of teachers will be needed in a graded Vacation Church School. First, the principal or superintendent, in charge of the administration of the school, is generally the missionary on the mission field. Second, the departmental or regular teachers, each considering his department a unit in the entire program of the school. Last, a corps of helpers, or assistants; chosen from the older young people, or high school pupils. As in the Sunday School, the teachers should be specialists from the point of view of the age groups.

When someone suggests Vacation Schools, almost the first question to be asked is: "Where shall I get my teachers?" This is even more true in Indian work. The best and most capable of our Indian leaders are generally employed, or taking care of their own interests, for this is at a time when they are facing the busiest season of the year. Perhaps the best solution of the problem is to train the best of our young people over a period of years, and so develop our leaders.

There are five general groups from which leaders are generally chosen:

1. Trained and efficient Sunday School teachers, and paid religious workers.
2. Christian public school teachers. Other public school teachers need special acquaintance with the aims and methods of religious education in the Vacation Church School.
3. Those trained for teaching but no longer actively engaged in such work.
4. Students on vacation who have had leadership training courses at school, or in summer conferences. Often times these young people have had specialized training for teaching, and in some cases, practice work. If the church has been faithful in its religious training they may be used now in its teaching work.
5. The mothers, or other part-time volunteers, may often be secured for one or two or more days of the week, and arrange a schedule by which there shall always be enough present to carry on the work of the school.

The consecration, capability, and training of the teachers determine almost wholly the success of the school. A consecrated religious personality is indispensable in the individual chosen for this task-----after that, specific training for the task. A church is hardly justified in asking its children for their vacation time unless it can provide prepared leadership.

To provide the needed training a number of agencies have been organized. Many of these may prove impractical to us at this time, but they may be used as ultimate goals, and I list them here as an aid in the solution of the problem.

1. The community training school, conducted during the winter or spring, with weekly sessions for six to ten weeks. This school may include courses for prospective teachers, and presented by instructors who have had Vacation Church School experience.

2. An intensive institute held for several days, often in the week preceding the opening of the school term. Some counties arrange an interdenominational institute. These serve a valuable purpose in arousing enthusiasm and interest but generally do not result in any very valuable training of workers.
3. The teachers of a single school brought together to study Vacation Church School course books, the organization of the school, and other material under the leadership of the missionary, or Vacation School worker.
4. The Standard Training Class or the Standard Training School is the ideal method of training leaders. This presents courses in leadership training, and in the subjects generally needed. This class is usually organized and conducted in the individual church, operating under the standards of the denomination. While it may not be possible to secure all the courses demanded in this way the fundamental courses at least are given in such classes. One of the best preparations a church can make for securing a trained staff is to organize a training class and conduct it faithfully year after year.

January 1938

Board of National Missions
of the Presbyterian Church in the
United States of America

156 Fifth Avenue, New York, N. Y.

January
1938

TO THE ALASKA AND INDIAN MISSIONARIES:

The enclosed leaflet which has recently been published by the Department of Social Education and Action of the Board of Christian Education will be useful to you for reference especially in the light of the urgent need for instruction and discussion in our Alaska and Indian mission fields of the problems of control of the liquor traffic and of the physical and moral destruction which is being wrought by the increasing use of alcoholic liquors.

The Board of Christian Education will be glad to make available copies of the free leaflets that are listed in this pamphlet. We call your attention especially to the pamphlets that are available for discussion groups of young people and adults, such as "Alcohol and Youth", "This Business of Drinking", "Youth and Liquor", for each of which the Board has prepared teachers' and pupils' textbooks. It is of special importance that there should be persistent instruction along these lines provided for children of the junior age. Please note the leaflets that are available for the instruction of juniors - story material, etc.

The failure of governmental forces to place restraints upon the liquor traffic among the Indians, and the destructive effects of the widespread indulgence in liquor on the part of Indians in the States and in Alaska since the repeal of the Prohibition Amendment, are matters of deepest concern to us all. It seems to us that the present situation makes it necessary for all of our missionaries to give special emphasis to the promotion of an aggressive program for the control and eventual elimination of the liquor traffic by persistent teaching and discussion of this important subject.

Faithfully yours,

J. M. SOMERNDIKE

Secretary

JMS:BE

April 1938

Apr.
28th
1938

TO THE ALASKA MISSIONARIES:

I am enclosing herewith five leaflets which have recently been prepared by the Department of Social Education and Action of the Board of Christian Education.

If you feel that any of these leaflets would be of value to you in the efforts you are making to place restraints upon the liquor traffic in Alaska, I shall be glad to send them to you in reasonable quantities upon request. As we will be obliged to buy them from the Board of Christian Education, we will ask you to order no more than you can use judiciously and effectively.

Faithfully yours,

J. M. SOMERNDIKE
Secretary.

JMS:BN

ENCLOSED:

"America's Liquor Bill - 1937"
"Can We Abolish War?"
"Who Has the Right to Drink?"
"Alcohol - Food? Drug? Poison?"
"Liquor - Social Menace"

July 1938

Board of National Missions
of the Presbyterian Church in the
United States of America
156 Fifth Avenue, New York, N. Y.

July 21st, 1938.

TO THE INDIAN AND ALASKA MISSIONARIES

There has recently come into my hands a pamphlet published by the International Council of Religious Education entitled THE LOCAL CHURCH AND THE LIQUOR PROBLEM. I have ordered a quantity of them so that I can place one in the hands of each of our missionaries in Alaska and among Indians in the States. This pamphlet has many excellent suggestions for the guidance of ministers and other workers in the local church in planning programs of education and action among their people and in the communities, with reference to deleterious effects of alcoholic stimulants, and in order to awaken a community consciousness on this subject that will express itself in church and community to encourage temperance and to control the use and sale of alcoholic beverages. I am enclosing a copy of this pamphlet for your use, and I trust that you will find it helpful.

Faithfully yours,

J. M. SOMERNDIKE,
Secretary

JMS:PDS

Sept 1938

Board of National Missions
of the Presbyterian Church in the
United States of America
156 Fifth Avenue, New York, N. Y.

Sept.
1938

TO THE MISSIONARIES IN CHARGE OF INDIAN AND ALASKAN CHURCHES

As you know, it is the Board's policy that all churches whose ministers receive part or all of their salary from the Board are required to fill out the Application for Aid blank at the beginning of each budget year. This blank is to be filled out after you have presented to the congregation the program to which they are requested to subscribe and in the carrying out of which they are expected to cooperate with you as their minister.

It is important that the subscription blank be filled out and enclosed with the Application for Aid. It is equally important that the application should be accompanied by the program for the year, outlining the objectives which the congregation will strive to attain during the year in their plans for the development of the local work.

We are enclosing herewith a quantity of these blanks. One copy should be retained for reference, one submitted to the Committee on National Missions of your Presbytery, and the third copy should be forwarded to the headquarters office in New York. In other words, three copies of the Application for Aid and subscription blank should be made out for each field.

Kindly present this matter to your congregation at the earliest possible moment as all applications should be in the hands of the Secretary of the New York office not later than October 15th.

If additional copies of the blanks are necessary, they will be furnished promptly upon request.

Faithfully yours,

J. M. SOMERNDIKE

BH

Secretary

August 1939

Board of National Missions
of the Presbyterian Church in the
United States of America
156 Fifth Avenue, New York, N. Y.

Aug.
24th
1939

TO THE MISSIONARIES IN CHARGE OF CHURCHES IN ALASKA

As you know, it is the Board's policy that all churches whose ministers receive part or all of their salary from the Board are required to fill out the Application for Aid blank at the beginning of each budget year. This blank is to be filled out after you have presented to the congregation the program which they are requested to adopt in cooperation with you as their minister.

It is important that the subscription blank be filled out and enclosed with the Application for Aid, together with a copy of the program for the year outlining the objectives which the congregation will strive to attain in developing the local work.

I am enclosing herewith a quantity of these blanks. You will note that two copies for each field served are to be sent to the Chairman of your National Missions Committee for approval and endorsement. He will retain one copy and forward the other to Dr. Everett B. King, Secretary in the New York office. A third copy should be kept for your church records.

Kindly present this matter to your congregation (or congregations) at the earliest possible moment, as all Applications should be in our hands not later than September 15th. If we have not sent a sufficient number of blanks, please write for additional copies.

Thanking you for your cooperation, I am

Cordially yours,

BLANCHE HOPP
Unit of Alaska Work.

BH

September, 1939

Board of National Missions
of the Presbyterian Church in the
United States of America
156 Fifth Avenue, New York, N. Y.

September 15th, 1939

TO THE MISSIONARIES IN CHARGE OF CHURCHES IN ALASKA

Dear Brother:

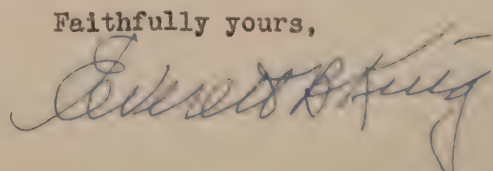
In accepting the responsibility of directing our work in Alaska, I am fully conscious of my own inability. I recognize the difficulty of handling administrative work so far removed. I also feel the handicap of the lack of first-hand knowledge of the field and a personal acquaintance with you. However, you have helped to span the distance by your cordial and loyal acceptance of me. As we move along together, let us make much use of the Christian graces of patience, tolerance, and forbearance. This practice will help to keep the administrative difficulties clear. At all times please accept the liberty of writing to me frankly and freely. In my decisions I want to be guided by the Lord, and I firmly believe that a part of that guidance will come from actual knowledge on the field.

I have no definite policies to announce or specific programs to present to you at this time, save to say that we must ever be mindful of these two facts: first, we have an extensive field to work in; and secondly, we have limited funds with which to work. This means we will be compelled to guard carefully our expenditures and to ever keep before us the work in Alaska as a whole. There is always danger of seeing only that which is near at hand. You will be strongly tempted to see the pressing needs of your own field of labor and lose sight of the whole field. This, of course, may cause your askings to be beyond the limits. I shall not condemn you for that but I shall expect you to be considerate with me when I make the decision in view of the whole field.

As soon as it is possible, I expect to visit you. Until then I shall strive to know you and your problems through the avenues of prayer and letter-writing.

Always think of me as your friend.

Faithfully yours,



EBK:BN

I N V E N T O R Y S H E E T

(Please take the time to give an accurate inventory of all the possessions
of the Board of National Missions in your field.)

Date _____

Name of Field _____

Location _____

(A) Real Estate in Board Name (Land and Buildings):

(B) Itemized Value of Real Estate:

Total \$ _____

(C) Itemized Value of All Other Possessions Located in the Church Building (Hymn Books, Pews, etc.):

Total \$ _____

This image shows a single page of white paper with horizontal blue or grey ruling lines. The lines are evenly spaced and run across the width of the page, leaving small margins at the top and bottom. There is no handwriting or printed text on the page.

(E) Other Possessions and Values:

(F) Grand Total of all:

Signed By: _____

(Be sure to make this report complete and be careful to give accurate values.
Then return to: Everett B. King, 156 Fifth Avenue, New York, N. Y.)

December 1939

Board of National Missions
of the Presbyterian Church in the
United States of America

156 Fifth Avenue, New York, N. Y.

Dec.
20th
1939

Dear Fellow-Workers:

Friday, February 9th, 1940, has been designated as the World Day of Prayer. Enclosed herewith I am sending you a special program for this day that merits your careful consideration. In these days of unrest and strife, I am sure you share our zeal for the observance of this day of prayer. By thoughtful preparation of the program and thoroughly advertising the day and date, you ought to realize a stimulating service from your efforts.

By special arrangements we have arranged to secure additional copies of all World Day of Prayer material for the use of missionaries at one-fourth the list price. Please use the enclosed blanks when you send in your orders.

According to my present plans, I will visit you in Alaska during the month of March. I am trying to arrange my time so that I will be able to visit all the stations except those in the Arctic region. I am anxious to see your fields, to understand the problems you face, and to greet you and know you personally. If you have any suggestions to offer that will make my trip more profitable, please do not hesitate to send them to me immediately.

And now may I express a hope that is nothing short of a fervent prayer, that the new year 1940 may be filled with good things for you and yours: may each new day be a new and fresh adventure for you in the Master's service; may your past failures and defeats be overshadowed by new hopes and bright determinations; and may the Lord bless you and keep you.

Cordially yours,

Field Talks

ALASKA, No. 3

FOR its purpose National Missions divides Alaska into two parts: the Yukon and the Alaska Presbyteries. The Alaska Presbytery takes in the Southeastern section only, and differs in most respects from the rest of Alaska.

Southeastern Alaska is almost entirely mountainous, having little flat or farming land. Here the great Tongass National Forest is located. The people of the little towns and villages on the islands along the Inside Passage, reached only by boat or plane, depend almost entirely upon fishing for a livelihood, with some hunting and trapping during the winter season.

The work of National Missions in Southeastern Alaska, with the exception of the church at Skagway, is mainly with natives, the Tsimpshian, Haida, and Thlinget Indians, although some churches have a few white members; while the churches at Wrangell and Sitka are of mixed congregations. In addition to the mission churches scattered from Ketchikan to Skagway, National Missions also maintains Sheldon Jackson School at Sitka, an accredited high school for native boys and girls, and Haines House, at Haines, a home for native orphans.

The territory west and north of the Southeastern area is designated by the Presbyterian Church as the Yukon Presbytery. While the coastal towns along the south, west, and north depend upon fishing for a livelihood, in the Interior considerable farming and mining are done. At Cordova, Anchorage, Palmer (Matanuska Valley), and Fairbanks the work of National Missions is almost wholly with white congregations. At St. Lawrence Island, Cape Prince of Wales, Barrow, and Wainwright, the people served are Eskimos.

Alaska, with one-fifth the area of the United States, has a population of only about 73,000, one-fourth of them Eskimos, one-fourth Indians, one-half whites.

Something New at Barrow

For the first time in the history of Presbyterian work in Barrow, an isolated Eskimo village lying on the shores of the Arctic Ocean, a native has been in temporary charge of the mission work there. During the year, beginning with June, 1939, that the regular missionaries, the Rev. and Mrs. Fred G. Klerekoper, were in the States, Mr. Roy Ahmaogak, Eskimo government teacher and an elder of the church, who had been Mr. Klerekoper's interpreter, has had charge of the services. Mr. and Mrs. Klerekoper will return to Barrow in August. Formerly a village of some three hundred fifty to four hundred Eskimos, Barrow's population has increased by a hundred fifty or more. Families once living at outlying points have recently moved to the village. Church and Sunday school services at Barrow are well attended. At Sunday services every seat is often taken, with men, women, and children sitting on the floor.

The nearest settlement to Barrow is Wainwright, an Eskimo village some hundred miles southwest of Barrow, also on the Arctic Coast. Here a native layworker, Mr. Percy Ipalook, a graduate of Sheldon Jackson School and of Dubuque University, is in charge of the church. He is planning to come to the States, with Mrs. Ipalook and their three small sons, to take a course at Dubuque Seminary, so that he may return fully trained as a missionary pastor. During Mr. Ipalook's absence, Mr. Ahmaogak will be in charge of services.

On St. Lawrence Island

Miss Ann Bannan, missionary to the Eskimos on St. Lawrence Island off the coast of Alaska, who after five years' service among the Eskimos at Gambell and Savoonga came to the States for a much-needed rest, is returning to continue her work there.

At Cape Prince of Wales

In the spring of 1939, while Miss Emma Stauffer, missionary nurse among the Eskimos at Cape Prince of Wales, was in the midst of preparation for the Easter program, the Seward Peninsula Reindeer Association called a convention to be held at a village a hundred miles north of Wales, a two-day journey. Miss Stauffer felt that there would be little use to continue preparations and was about to give up when one of the elders came to the mission to say that the trip would be delayed until after Easter. Every member of the church then entered into the activities "with all their hearts and souls," Miss Stauffer reports. The morning after Easter sixteen dog teams left for the convention. Some three hundred Eskimos attended the Easter services, several of them visitors on their way to the convention.

In Matanuska Valley

A visitor attending services at the United Protestant Church at Palmer in Matanuska Valley, in charge of the Rev. Bert J. Bingle, missionary pastor, must be impressed by the spirit of cooperation on the part of its members, who represent several denominations. The choir director and teacher of the adult Bible class, for instance, surgeon in charge of the local hospital, is a Moravian. Methodists, Baptists, and members of other denominations give of their time and talents in the church and Sunday school work, also. The congregation is composed not only of the families who came to Alaska as a result of the government project, but also of many who have lived in that section for years: miners, farmers, and others.

The beautiful, substantial-looking, log church gives the impression of permanence. One has the feeling that it will long be the place of worship for the children and grandchildren of Matanuska Valley. While the Palmer church is known as the United Protestant Church, it is under the jurisdiction of the Yukon Presbytery.

New Church Dedicated at Juneau

On August 20, 1939, the Memorial Presbyterian Church for natives in Juneau was formally dedicated. This beautiful new building was erected during that year, the missionary pastor, the Rev. David Waggoner, himself contributing many weeks of his time and talents to bring it to completion. The building in which services had for years been held, located in an undesirable and unfavorable part of town, had outgrown its usefulness. The new building, modern and attractive, is planned to serve more adequately the community's needs. Separate rooms for Sunday school classes, and rooms, which during the week may be used by children and young people for play and recreation, have been included. The main auditorium is spacious and light and will, it is hoped, attract the young folk.

Seventh Annual Young People's Conference

For the seventh consecutive year Presbyterian young people in Southeastern Alaska gathered at Sheldon Jackson School in May for a young people's conference. Sheldon Jackson School students and graduates, and boys and girls, native and white, from the high schools of various towns and villages, and others, had a week of study and fellowship.

A minister from a village in the southern part of Alaska wrote of last year's conference: "The summer conference was a success. I say this because of the report brought back by our young people. We sent only four this year, but when they reported to the church, as is their custom, we were all proud of them, and knew that the conference had been a success."

Liquor, Southeastern Alaska's No. 1 Problem

Missionaries in Southeastern Alaska are agreed that drink is the greatest enemy to the work of the Alaskan church. A young native, a Presbyterian church member,

remarked that it is estimated an average of ten gallons of liquor per capita were consumed by Indians in South-eastern Alaska last year. He added that there is far more drinking on the part of native young people today than there was during prohibition.

At Hoonah, a native village, the pastor, the Rev. E. E. Bromley, and some church members got up a petition requesting that no liquor be sold in the town. After much effort, sufficient signatures were secured so that liquor was banned from the village for a year. Previous to that time liquor bottles often had to be swept off the church steps before services could be opened. The town once again became a peaceable community.

Sixtieth Anniversary of Presbyterian Work in Alaska

On Sunday, July 16, 1939, the sixtieth anniversary of Presbyterian mission work in Alaska was celebrated at the mother church in Wrangell. It was here that in 1879 the first Presbyterian church was organized in the Territory. The old building was destroyed by fire in 1930, but a fine new building was erected to take its place. The Rev. Russell Pederson, pastor, prepared a special program for the celebration, one of the speakers being Mrs. Tillie Paul Tamaree, well-known throughout the Presbyterian Church, one of the first pupils to be enrolled in the Presbyterian school for Indian girls opened by Mrs. Amanda McFarland in 1877. Mrs. Tamaree told something of the hardships of the early missionaries and closed the service with a prayer that the work begun at such a sacrifice might continue to grow. The congregation of the church at Wrangell is bi-racial.

The New "Princeton"

Plans are being completed for the purchase of a boat to replace the "M. S. Princeton," which was wrecked last October during a storm in Lynn Canal. It is hoped that the boat may be operating in Alaskan waters in the early fall.

ALASKA NEWS ITEMS

Several changes, some of them temporary, others permanent, are being made in the Alaska personnel.

The Rev. Walter A. Soboleff, recently graduated from Dubuque Seminary, in Iowa, has been appointed as minister at the Memorial Church at Juneau. Mr. Soboleff is the only fully-trained native pastor in Alaska. Both he and Mrs. Soboleff are graduates of Sheldon Jackson School.

The Rev. John E. Youel, for many years pastor of the Presbyterian church at Fairbanks, is now serving as supply missionary, with plans for visiting Cape Prince of Wales and St. Lawrence Island to perform wedding ceremonies, hold communion services, baptize babies, and advise with the Eskimo elders and church officers. Mr. Youel has made several flights to Cape Prince of Wales on similar visits, but he will be the first minister to visit St. Lawrence Island in many years.

The Rev. R. Rolland Armstrong, with Mrs. Armstrong, has gone to Fairbanks to serve as missionary pastor.

The Rev. David H. Crawford, accompanied by Mrs. Crawford, has sailed for Alaska to fill the vacancy caused by the resignation of the Rev. Ralph S. Peterson at Cordova.

Last October the Rev. and Mrs. Boyd G. Cabbage left for Alaska to take charge of the church at Anchorage, which had been vacant for a number of months.

The Rev. Jackson L. Webster recently resigned from his pastorate at Sitka and, with his family, is now in California.

The Rev. Russell F. Pederson, missionary at Wrangell, and family will come to the States in August for a year's furlough.

The Rev. and Mrs. Donald Christiansen, formerly missionaries at Ketchikan, are now serving as Sunday school missionaries in Washington, with headquarters at Tacoma. Mr. Thomas C. Arthur, with Mrs. Arthur, has gone to Ketchikan to take charge of services for the summer months.

BOARD OF NATIONAL MISSIONS
of the Presbyterian Church in the United States of America
156 Fifth Avenue, New York

Board of National Missions
of the Presbyterian Church in the
United States of America
156 Fifth Avenue, New York, N. Y.

I am sure you will be interested in the announcement contained in this letter. The announcement is in regard to replacing the "Princeton" boat that was wrecked October 13, 1939.

We are now ready to build a new boat for Alaska. Plans and specifications have been received and approved. The total cost for the construction and furnishing of the boat will be \$29,500. Of this amount we have cash in hand \$17,000 which represents \$16,000 insurance money collected, plus \$1,000 donated from unsolicited sources. You will be interested in knowing that a large percentage of the donated money has come from Alaska.

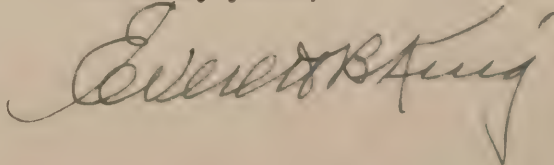
The Board has authorized the building of the boat and has also granted us permission to solicit funds for the balance needed. I am presenting this appeal to you in the hope that you may have some individuals or organizations in your church who will want to have a share in this worthy missionary enterprise.

The boat in Alaska is as essential to the work there as the automobile is to our missionary work here. The boat in Alaska is used as an ambulance to carry the sick to the hospitals; it is used as a bus to take the children to summer conferences and to the Sheldon Jackson School; it is the only mode of transportation that the ministers have in attending meetings of Presbytery; and the boat is the only light that touches some of the isolated Indian villages.

Please send your contributions directly to our office and designate the amount for the Alaskan boat. If you desire credit on your National Missions quota, so indicate, and we will see to it that your request is honored. If I can be of any help to you in promoting this noble and worthy enterprise, do not hesitate to write me.

Thank you again for your continued loyalty and interest.

Cordially yours,



April 1940

April 11th, 1940

TO THE ALASKAN MISSIONARIES

My dear Friends:

Home again! But, in my heart I hold memories of my experience and contacts in Alaska. In the days ahead I am hopeful that these new memories will be kept alive and made more beautiful by our continued friendship as co-laborers with God, in Alaska.

Certainly Alaska has a lure--a lure that commands your love and challenges the best there is in you. To meet this challenge, I want you to join me in a fresh commitment of my life to our loving Lord. In order to make our work for Him reach farther, one thing is sure, we must go deeper--deeper in our love for Him--deeper in our devotion to Him and deeper in our loyalty to Him.

Children's Day Material

Sunday, June 9th, is the date designated for Children's Day this year. In order that you may be able to join in the celebration, I have already mailed you supplies.

This is my first Children's Day Program and I shall be glad for you to write me about how the program was received by your people.

The offerings you send will be credited to your church's benevolence quota and the money will be set aside for our Sunday school missionary work.

News Items Gathered Here and There

By traveling fast and working hard, I was able to visit practically all of our stations in Alaska except those in the Arctic Region. I missed Kasaan, Klukwan, Angoon, and Kake; however, I did have the opportunity of meeting all of our National Mission Workers. Along the way, I picked up news items that I am sharing with you.

Cordova--Rev. Mr. Peterson is not physically able to return to this field. Rev. and Mrs. David Crawford, graduates from Western Theological Seminary, Pittsburgh, have been appointed to this field and they will be in Cordova by the first of June.

Palmer--Rev. and Mrs. Bert Bingle and family are happy and continue in their fine work. I preached to seventy-eight people on Sunday night in his church.

Anchorage--Rev. and Mrs. Boyd Cabbage and daughter are carrying on a progressive program here--thirty-two new members were received into the Church the morning of my visit. The auditorium was filled. This church is making plans to rebuild and to enlarge their needy Sunday school space.

Fairbanks--Rev. Mr. Youel has resigned as pastor and his resignation was accepted, to begin March 31st. For the present Mr. Youel and his wife will remain in Fairbanks, supplying the church and visiting Wales and St. Lawrence Island.

Juneau--Rev. Mr. Walter Soboleff has been appointed to serve this native church and will be on the field by June 15th. Walter receives his B. D. Degree from Dubuque Seminary in May and expects to receive his Master's Degree in June. William Youngs, a lay worker, is serving the church now.

Auk Lake Chapel--Rev. Mr. Glasse serves this beautiful little Chapel by the lake on Sunday afternoons. This Chapel is on the highway and is meeting a large need in the lives of many people. Some day we hope to increase the services of this Chapel.

Skagway--The Knudsens are providing splendid leadership here. Plans are under way for the building of a new manse. Mr. Knudsen was elected Moderator of Alaska Presbytery.

Haines--The Wheelers continue in their Christ-like service. Our manse here is one of the best that we found throughout the territory.

Princeton Rock--Flying up Lynn Channel we circled the rock where we saw the remains of the good ship "Princeton". Only a few lonely pieces of lumber are left to tell the story, but we are hopeful that out of the blackness will come the dawn--a new "Princeton."

Hoonah--We visited in Hoonah while the Bromleys were on their way to Presbytery. At Presbytery we had the privilege of meeting these two fine soldiers of the Cross.

Sitka--Here we attended the meeting of Presbytery; conducted the Bible Hour for Presbytery; spoke in chapel at Sheldon Jackson; preached a few times; had numbers of personal conferences; and all-in-all managed to keep busy. Here I met our native lay-workers, George Betts, Gibson Young, and Samuel Johnson.

If the weather had permitted we would have visited Angoon and Kake.

Rev. and Mrs. Jackson Webster and his church, together with Mr. Leslie Yaw and his staff, gave Presbytery a cordial and friendly visit.

Petersburg--Our church here is vacant. I understand there are several hundred natives our Church could and should be serving but we have no leader.

Wrangell--Early in the morning I had a visit with the Pedersons. The lighted Cross on the church gave evidence that the Wrangell Church was working both day and night. Am glad to report that Mr. Pederson was on his way back to his normal health and strength.

Ketchikan--Rev. and Mrs. Don Christensen have resigned and will begin work as Sunday School Missionaries in Washington, April 15th. The church regrets their going. This couple has done a fine work in Alaska.

Saxman--Here our building burned. We are hopeful that we will be able to rebuild in the near future.

Metlakatla--Rev. and Mrs. Swogger are carrying on in their quiet and effective way. Mr. Swogger will attend General Assembly this year as Commissioner. Mr. John W. Swets of Haines will be the Elder.

Craig-Klawock--Rev. and Mrs. Whiteside have made a fine start. We are looking forward to good reports along the way from their consecrated efforts.

Hydaburg--I found Mr. Swanson cutting wood. These two lives are holding up the light in Hydaburg.

Quarterly News Letters

Enclosed I am sending you a supply of blanks to be used for your Quarterly News Letters. You will note that this letter is to be written in addition to all other reports. Please make it interesting, describing the outstanding event or experiences in your local field over the past three months.

Quarterly and promptly, please mail this letter to me.

I am profoundly grateful for all the many kind and thoughtful things that were done for me but most of all I am grateful for the new friendships that were formed. I can assure each of you that you made a large place in my heart.

Cordially yours,

EVERETT B. KING

EBK:TTL

Secretary

October 1940

ALASKAN NEWS LETTER

October, 1940

Dear Fellow Worker:

As we begin our new budget year together I want this opportunity of expressing my confidence in you, of pledging my loyalty to you, and of sharing with you some of the things I have in my heart. Therefore, please accept this letter as a substitute for a personal conference.

New Budget

October 1st we started on our new budget year. Although new work has been created in Alaska, I regret to report that our budget has not been increased; therefore, I must urge you not to make requests for any additional funds. All of our money has been allocated.

In case of repairs or emergencies, you will help us secure the aid if you keep your askings down to the minimum.

New Boat

Definite decision has been made to build a new boat to replace the old "Princeton". The total cost will be \$29,500. Of this amount \$17,000 is in hand, representing \$16,000 collected on insurance, plus \$1,000 received from unsolicited sources.

Construction will begin when we have the balance of \$12,500 in hand. Appeals have gone out to many of the churches in the States and we are hopeful that there will be a good response. If you know of any individuals or churches that might be interested in sharing in this enterprise, please send me the information.

New Churches

Two new churches have been organized in Yukon Presbytery on St. Lawrence Island. Here is the text of a radiogram received in my office September 7, 1940:

"Churches at Gambell and Savoonga on St. Lawrence Island completely organized. Have baptized 383 persons in one week. Two communion services held. We are both well and happy over results and fine Christian spirit of Eskimo folks here. Youel hoping for ship connections for Nome soon. Bannon very glad to be able to be back at mission station. Most cordial greetings from us both."

(signed) Bannon and Youel

New Benevolence Giving

Figures secured from our Treasurer's office covering the period from April 1 to August 31, 1940, are not at all encouraging for benevolence giving from our churches in Alaska. These figures show the total amount received by our Board from both the churches and Sunday Schools is only \$336.88. Of this, the total from Yukon Presbytery was \$121.40 and the total received from Alaska Presbytery \$215.48.

During this budget year let every church in Alaska make a special effort to increase their benevolence giving to our Board of National Missions. I have sent you a supply of special envelopes to help you lift your level.

New Fields

We initiated work in two new fields. Mr. George Betts is serving as lay worker in Petersburg. This field was vacant last year.

Mr. W. E. Barrows has started work as Sunday School Missionary on the highway out of Juneau. He is using the chapel at Auk Lake for his center.

New Men

Several new workers have entered the field during the past few months:

Rev. Mr. and Mrs. R. R. Armstrong are serving our church in Fairbanks.

Rev. Mr. and Mrs. David H. Crawford started their work in Cordova last May.

Rev. Mr. and Mrs. Walter Soboleff are working at Juneau in the S. Hall Young Memorial Church.

Rev. Mr. and Mrs. N. Harry Champlin began their supply work at Wrangell October 1st.

Rev. Mr. and Mrs. Willis R. Booth sailed from Seattle October 4th for Sitka to fill the vacancy made by the leaving of the Websters.

Rev. Mr. George Back is serving as temporary supply at Ketchikan and Saxman.

Mr. Andrew Wanamaker is serving as lay worker at Kake.

Mr. Samuel Johnson is stationed at Angoon.

Rev. Mr. J. E. Youel is serving as part-time Sunday School Missionary in Yukon Presbytery with his home in Fairbanks.

New Emphasis

Throughout the year let every worker in Alaska place a new emphasis on soul winning. Our Lord came "to seek and to save the lost". We who are His ambassadors can not do less.

Souls not only need saving, but also our own hearts need the spiritual fire that comes from seeing such results. The best way to have a revival in your field is to start in your own heart. A good way to start in your own heart is to win a soul for Christ.

My prayer is that this year may be your most fruitful year in the Master's service. I covet a place of service in your life and program. Please, therefore, feel free to write to me about your problems, your victories, your defeats; and never hesitate to offer your constructive criticism or suggestions. "We are workers together with God."

Cordially yours,

EVERETT B. KING

Secretary

EBK:DH

January 1941

Board of National Missions
of the Presbyterian Church in the
United States of America

156 Fifth Avenue, New York, N. Y.

January, 1941

TO MY CO-WORKERS IN ALASKA:

First of all I want to express my own personal joy and satisfaction to you for your fine loyalty, patience, and devoted consecration to our Christ and His cause. You are making it a real inspiration and challenge to represent you here at 156 Fifth Avenue. Through the new year, 1941, my prayer is that this happy relationship may continue.

"Princeton-Hall" Boat

The replacement of the old "Princeton" is no longer a hope or a dream--it is a growing reality. Actual construction has already started in Sitka under the supervision of Sheldon Jackson School. Alaska will, I am sure, take a great pride in this boat that is being built there by her native sons.

The new boat will be similar in size to the old "Princeton". There will be seventeen available berths on board. In addition, plans call for a chapel on the upper deck. It is our hope that the "Princeton-Hall" will be ready for service by July 15, 1941.

Seminar to Alaska

Last summer our Board conducted a traveling seminar in the Southwest. This summer we are planning a similar seminar in Alaska. If the plans materialize, a group of Presbyterians from all sections of the States will spend ten or twelve days in southeastern Alaska visiting our mission stations. Later definite information will be sent to you.

Increase in Your Benevolence Giving

Last year the total amount received by our Board of National Missions from all churches and Sunday schools was less than \$400. We do not believe that any of our Alaskan churches can be satisfied with this figure; therefore, we are asking each church and Sunday school to take a special offering for our Board during the month of February.. Envelopes for this purpose are enclosed.

Our goal is \$1,000 over and above what was given last year. All we expect is that each church will do its best. We believe the Lord will take care of the results.

Please send your special offering to my office not later than March 15, 1941.

May the new year be your best one!

Cordially yours,

EVERETT B. KING

EBK:DH
Enclosures

March 1941

Board of National Missions
of the Presbyterian Church in the
United States of America
156 Fifth Avenue, New York, N. Y.

March 5, 1941

Dear Friends:

The following is a report that I have just received from Leslie Yaw, Superintendent of the Sheldon Jackson School, relative to the construction of our missionary boat the Princeton-Hall. I know that you are interested in this project and that you will be delighted to read this first report. It is most gratifying to be able to place it in your hands.

"Here is a bit of material on the Princeton-Hall:

"All Presbyterians in Southeastern Alaska are delighted in the Board action giving us a new boat to replace the lost Princeton. All towns and villages in our Presbytery are anxiously following the building of the new boat, looking forward to the day when it will be traveling about on the waterways of Southeastern Alaska. True indeed, the loss of the Princeton has revealed afresh the great need for a missionary boat plying these inside passages from the lonely mining camp, isolated fox ranch, Indian village off the regular steamer run, to the larger centers where we have Presbyterian churches with ordained ministers.

"Sheldon Jackson School and the church in Sitka are especially happy in the glorious privilege of having the actual construction under way in a local boat house under the able foremanship of Andrew Hope, one of our church members. After overcoming some delays at the start, work on the hull is now progressing with the shape of the vessel now coming into being. All of the heavy frame work is bolted together, and with the placing of the substantial oak ribs, the visitor to the shop now can get a general idea of the appearance of the new ship. Here in Sitka there is a deep feeling that this new ship is 'our boat', into the building of which is going not alone our best workmanship and our best effort, but our loyalties and feelings for Christ and the work of his Kingdom as well. In future years as the Princeton-Hall makes the various ports, those fortunate lads now in school who are working on the hull will be making trips aboard the vessel to see that part which was shaped by their hands. Should the Princeton-Hall be blessed with long life, the same lads as grown men and heads of families will be showing their own children the part they had in building 'our boat'

Dear Friends

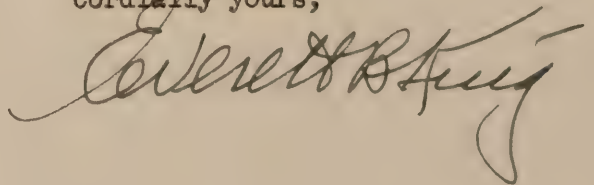
- 2 -

2/28/41

"Recently Rev. Walter A. Soboleff assisted our pastor, Rev. Willis R. Booth, in a series of ten days of special meetings on spiritual emphasis. While here Rev. Soboleff became deeply interested and enthusiastic regarding the construction of the Princeton-Hall. One day he asked a question as to what his church could do to help build her. So when he left to return to S. Hall Young Memorial Presbyterian Church in Juneau, he carried with him the specifications for the steering wheel, with the expectation that one of his members, an ex-shipwright, using materials furnished by the congregation, would put his best workmanship into making that very necessary part of equipment. Then in days to come when any member of S. Hall Young Memorial Church sees the Princeton-Hall under way in Gastineau Channel coming into Juneau, that member would realize with a glow of satisfaction that the good ship is coming safely into port being steered by a wheel contributed by his church. This possibility of sharing the joys of building as suggested by Walter Soboleff is now being passed along to all the other churches with the hope that each one will respond, wanting to supply some definite part of the Princeton-Hall. So throughout our Presbytery there is a growing enthusiastic feeling that the Princeton Hall is 'our boat'. This is fostering a new spirit of loyalties to the Presbyterian Church. As this relationship becomes deeper with the passing of the days and months to the actual navigation of the new boat, there is every possibility that local congregations not only will be encouraged to assume more responsibilities for the local churches, but for larger sharing in the building of Christ's Kingdom through increased giving to missions."

Your prayers and your gifts have made this wonderful project possible.

Cordially yours,



EBK:B

May 1942

Board of National Missions
of the Presbyterian Church in the
United States of America
156 Fifth Avenue, New York, N. Y.

May 14, 1942

I have a matter that is weighing heavily on my heart and I want to share it with you. It has to do with the Budget of our Board of National Missions. Perhaps I can best give you the true picture by reciting some facts. Here they are:

1. Beginning October 1, 1942, our total budget will be cut \$75,000.00
2. Unless the Church increases her giving this year by \$235,000.00 then another cut of \$235,000.00 is certain.

Now look at some of the facts about Alaska:

1. Our total Budget for Alaska (exclusive of Sheldon Jackson School and Haines House) is \$36,500. for the year.
2. Total amount received from Alaska for National Missions for year ending March 31, 1942:

Alaska Presbytery	\$397.20
Yukon Presbytery	<u>380.40</u>
	\$767.60

(This does not include gifts to Princeton-Hall which totaled \$2,415.90)

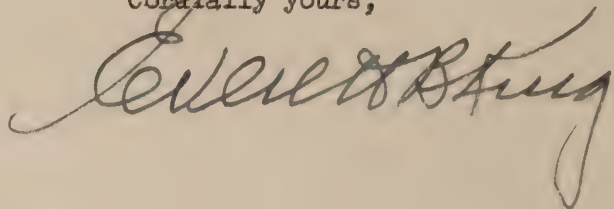
3. Here is good news: Even with the \$75,000. cut in our Budget, Alaska will continue to receive the full amount of \$36,500. for this next year.

Personally, I am deeply grateful to the Board for not cutting our Budget and I know you share this gratitude with me. However, I am not at all satisfied with the amount of money Alaska gave to the Board this last year. The figure does not represent the spirit of Alaska that I know and love. Therefore, I am submitting to you a goal to be realized in your church for National Missions on or before March 31, 1943. Here is that goal:

If you present the facts to your people I feel confident that they will respond. Will you please write and tell me when your church accepts that goal to be realized?

I appreciate the fine work each of you is doing. Your loyalty to me and your devotion to the Christ is a source of real inspiration. My prayer is that God may bless and keep you all.

Cordially yours,

A handwritten signature in cursive script, appearing to read "Everett R. King". The signature is written in dark ink and is positioned to the right of the typed name "Everett R. King".

EBK:MCE

Welcome to Alaska



100- Mrs. W. E. Barrows -

We cordially invite you to visit our mission churches
and to meet our missionaries.

PRESBYTERY OF ALASKA

- 1000-Ketchikan and Saxman—Rev. George J. Beck (Supply)
100 Metlakatla—Rev. and Mrs. A. D. Swogger
500 Wrangell—Rev. and Mrs. N. H. Champlin
50 Petersburg—Elder and Mrs. George R. Betts
1000 Juneau—First—Rev. and Mrs. Walter Soboleff
→ Northern Light—Rev. and Mrs. John A. Glass
200 Haines and Klukwan—
Community—Rev. and Mrs. Ralph K. Wheeler
Haines House—Miss Harriett A. Lawrence and staff
1000 Skagway—Rev. and Mrs. Edwin Knudsen
50 Hoonah—Rev. and Mrs. E. E. Bromley
2000-Sitka—First—Rev. and Mrs. Willis R. Booth
Sheldon Jackson School—Mr. W. Leslie Yaw and staff
10 Angoon—Elder and Mrs. Samuel Johnson
10 Kake—Elder and Mrs. Andrew Wanamaker
50 Klawock—Rev. and Mrs. Paul E. Whiteside
50 Craig—Mr. and Mrs. William B. Youngs
50 Hydaburg—Rev. and Mrs. Verne J. Swanson
Kasaan—(Vacant)

PRESBYTERY OF YUKON

- 2000-Anchorage—Rev. and Mrs. Boyd G. Cabbage
10 Barrow—Rev. and Mrs. Frederick Klerekoper
10 Barter Island—Elder and Mrs. Andrew Akootchoak
100 Cordova—Rev. and Mrs. David Crawford
500-Fairbanks—Rev. and Mrs. R. Rolland Armstrong
10 St. Lawrence Island—Miss Ann Bannan
10 Wainwright—Rev. and Mrs. Percy Ipalook
10 Wales—Miss Emma M. Stauffer
100 Palmer—Rev. and Mrs. B. J. Bingle
Nenana—(Vacant)

BOARD OF NATIONAL MISSIONS
of the Presbyterian Church in the United States of America
156 Fifth Avenue, New York

750 Rev. W. G. Howell

FOR TEN YEARS after the purchase of Alaska in 1867 no Protestant mission work whatever was done in the Territory. In fact, for over a century and a quarter after Alaska's discovery the only interest shown toward the natives by the great majority of whites was a selfish one. It was in 1877, after a stirring appeal by a soldier of the United States Army at Sitka telling of the deplorable conditions existing among the natives, that Dr. Sheldon Jackson and Mrs. Amanda McFarland went to Wrangell to open mission work. The story of Mrs. McFarland's labors that first year is a thrilling one to this day. The fort had been abandoned, and there was nothing in Wrangell resembling law or order. A native from British Columbia, Clah or Philip McKay, as was his English name, who had come under the influence of the Scotch-English missionary, William Duncan, had the previous winter crossed into Fort Wrangell to preach to and teach the natives. But out of a warring, hostile group of over two thousand he had converted only a small band of untrained natives. After Mrs. McFarland was established, Dr. Jackson returned to the States. With Clah as her assistant, Mrs. McFarland took charge of the school he had started. This was the humble beginning of Presbyterian mission work in Alaska.



All students at Shel-
don Jackson School
have their own
Bibles.



The Session of the Sitka Church is made up of white and Indian members.

The fishing boat, SJS, was built by Sheldon Jackson School boys.



A future Christian native leader of Alaska.



This sketch of the "whale killer," a totem symbol, is typical of native artistic skill.

Sunday school class being taught by a Sheldon Jackson School girl.



From the first Mrs. McFarland had to fight witchcraft, polygamy, drunkenness, and the open hostility of the shamans or witch doctors. But the few Christian natives turned to her as counselor, advisor, nurse, doctor, even preacher and undertaker. She opened a day school for girls in her home. To her the native girls fled for protection to escape being sold into slavery.

In the summer of 1878 S. Hall Young was sent to Alaska to take charge of the Wrangell mission. The following summer the first Protestant mission church was organized and, when eighteen natives were taken into membership, the missionaries felt that, considering the handicaps, they had been rewarded for their labors.

News quickly spread among other tribes of the work being done by the missionaries, so that when Dr. Jackson and Mr. Young made canoe trips into remote communities for the purpose of opening new missions they heard on all sides, "Send us 'Boston men' (as they called all whites) to bring light to our people!" As funds could be raised, missions were opened at Sitka, Haines, Hoonah, Kluckwan, and later to the south.

Both Dr. Jackson and Mr. Young urged Congress to establish schools and provide some form of government for the natives. But no action was taken. In 1880 the Sitka Training School for boys was opened in Sitka. Four years later Dr. Jackson was transferred to Alaska to assume charge of the Sitka mission. Sensing the crying need for missions, not only in South-eastern Alaska but throughout the land, he urged other denominations to help with the task. They accepted the invitation, but before the work was begun, Dr. Jackson was appointed commissioner of education in Alaska. He arranged that schools be opened and that the Government and mission boards share in their maintenance and upkeep, missionary-teachers to be put in charge.

In 1890 the first missions to the Eskimos were opened, Barrow, on the northernmost tip, being one of these stations. It was while visiting the Eskimos that Dr. Jackson discovered that the white man was depleting the

*Alaskans depend
upon boats along
the Inside Pas-
sage.*



Eskimos' food supply to the extent that they faced starvation if this supply was not supplemented. He imported reindeer from Siberia and secured Lapp herders to train the Eskimos to care for them.

THE PRESBYTERIAN CHURCH has always carried the large part of mission work in Alaska. Today there are missionary pastors, teachers, nurses, and other workers scattered from Ketchikan, at the entrance, to Barrow. The Sheldon Jackson School at Sitka (formerly the Sitka Training School) is the only high school for natives under church auspices in the Territory. Haines House at Haines provides a Christian home for native children.

There is only one self-supporting Presbyterian church in Alaska, the Northern Light Church at Juneau. Most of the mission churches in South-eastern Alaska are for natives. Few have biracial congregations, although those of the Wrangell and Sitka churches are about evenly divided. The Skagway congregation is largely white. The congregations of the Anchorage, Cordova, Fairbanks, and Palmer (Matanuska Valley) churches are entirely so. The Barrow, Wainwright, Gambell, and Cape Prince of Wales

congregations are Eskimo. All other mission churches have Indian congregations. With the exception of the work done by the pastor of the Palmer Church for the pupils at the Eklutna Government School, half-way between Anchorage and Palmer, no Presbyterian work is done among the Indians of the Interior, other denominations being established there.

Because Southeastern Alaska is made up of hundreds of islands, over which towns, small villages, and communities are scattered, mission work is difficult. That these isolated peoples might be served, mission boats were brought into use, first the *Lois*, then the *Lindsley*, and, from 1925 until its destruction in 1939, the *Princeton*. In their turn, they have helped carry the gospel message to thousands, native and white. Many times the *Princeton* was called upon to do errands of mercy, carrying the critically ill to doctors or hospitals. It served, too, as a means of transportation for members of the presbytery and the presbyterial society, for summer conference delegates, and for transporting boys and girls to and from Sheldon Jackson School and Haines House. The new *Princeton-Hall*, as it is to be called, being built at Sheldon Jackson School by the boys under the supervision of native builders, will be launched during the latter part of July when services to the out-of-the-way places will once more be resumed.

Today, with the establishing of Government bases—air, naval, and army—in Alaska, the work of the Church is tremendously challenged. The increased activity gives the missionaries ever-increasing opportunities for service, but it also adds tremendously to the problems facing Alaska's young people, native and white. Never in the history of Alaskan missions has the need for mission work been more urgent, a challenge and an opportunity for every friend of Alaska, for nowhere are a people more worthy of the best the Church can give.

BOARD OF NATIONAL MISSIONS
of the Presbyterian Church in the United States of America
156 Fifth Avenue, New York
1941

Board of National Missions
of the Presbyterian Church in the
United States of America

156 Fifth Avenue, New York, N. Y.

"CHURCHES AT GAMBELL AND SAVOONGA ON ST. LAWRENCE
ISLAND COMPLETELY ORGANIZED. HAVE BAPTIZED THREE
HUNDRED EIGHTY-THREE PERSONS IN ONE WEEK. TWO
COMMUNION SERVICES HELD. WE ARE BOTH WELL AND
HAPPY OVER RESULTS AND THERE IS A FINE CHRISTIAN
SPIRIT AMONG THE ESKIMOS."

(SIGNED) MISS ANN BANNAN
REV. J. E. YOEEL

This is the text of a Radiogram received in my office on September 7,
1940.

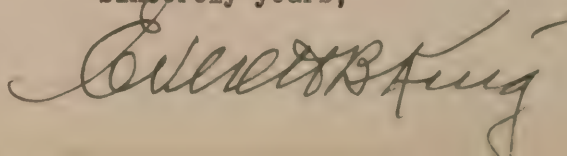
St. Lawrence Island is located 175 miles Northwest of Nome, Alaska,
and 50 miles from the Siberian coast. On this island, 100 miles long,
and 10 to 30 miles wide, there are only two villages - Gambell, with
a population of 291 Eskimos, and Savoonga with 204 natives.

In 1934, Miss Ann Bannan entered this Reservation island as our mission-
ary. She found only five or six men who were Christians, and an even
fewer number of women. For six years she has lived and worked on this
Island. The text of the Radiogram speaks for itself. Of the total of
495 Eskimos, 383 were baptized in one week.

I am sending you this modern New Testament story in order that you may
see the dividends that are being paid by the money that you invest in
our Board of National Missions. Without your special gifts and interest
it would be impossible to carry on this extended program of Christian-
izing America. During these days of crisis we particularly need your
support. Our National Defense program calls for billions of dollars
with which to build ships and to equip soldiers. Unless our National
internal defense is likewise fortified, all of this money will be spent
in a futile cause. We cannot afford to neglect the SOULS of America.
"You cannot carve rotten wood."

Gratefully we will receive and appreciate your contribution. With our
extended Sunday School Missionary program in Alaska, we are finding it
imperative to receive additional gifts.

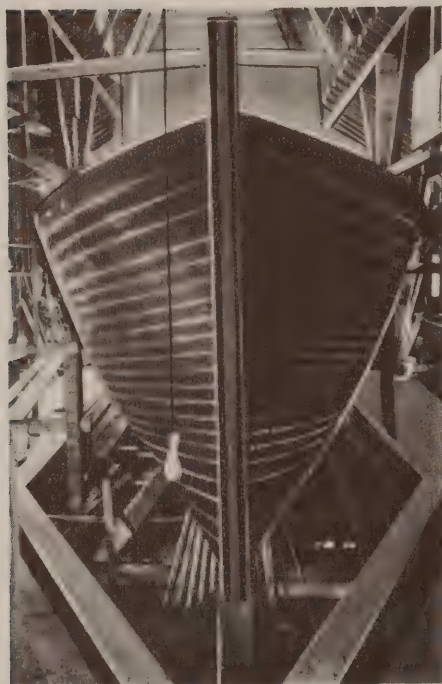
Sincerely yours,



DEDICATORY SERVICES
for
The Princeton-Hall Missionary Boat

Sitka, Alaska

Sunday, September 21, 1941



BOARD OF NATIONAL MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA
156 Fifth Avenue, New York

A NEW MOTORSHIP has been a necessity with increasing emphasis since the unfortunate night in October, 1939, when the *Princeton* was dashed upon the rocks and lost. Untiring efforts, together with insurance money and gifts from friends, have brought into reality a fine new ship. The *Princeton-Hall* is of the single screw Diesel-powered type, having a length of 64'-11", a beam of 15'-6", and a depth amidships of 7'-7". The vessel has a raised forward deck with a pilot house thereon, a deck house on the main deck amidships, which is to be used as a chapel, and a trunk cabin aft, raking stem, and rounded transom stern. Four watertight bulkheads divide the vessel into five compartments: a fore peak, a forward cabin, an engine room, an after cabin housing the galley, dining room, and berths, and a lazarette.

At its meeting October 31 to November 1, 1940, the Board of National Missions approved the construction of the ship in Alaska under the supervision of Sheldon Jackson School of which Mr. W. Leslie Yaw is superintendent. Mr. Andrew Hope, an Indian shipbuilder and an active member of the First Presbyterian Church, working on plans and specifications drawn by Mr. Harold Lee, naval architect, of Seattle, has made full use of Indian helpers and the cooperation of the Sheldon Jackson School. When the hull was nearing completion, Mr. W. Laurence Freeburn, inspector for Insurance Underwriters reported, "Mr. Hope is doing a very good job on the hull. Workmanship is very good. All joints, butts, and fastenings are excellent. The frames are well bent and all planks are well seated to the frames." The valuable experience and ability of the Rev. Verne J. Swanson, who from 1930 to May, 1939, was the skipper on the *Princeton*, has gone into the mechanical installation.

With the dedication of the *Princeton-Hall* this vessel of beauty will go into service under the direction of the Rev. Paul Prouty, skipper, who for many years was a Sunday school missionary in the Synod of Montana and formerly saw service in the United States Navy, being at the time of his discharge chief electrician on the *Tennessee*. The ship will be kept busy visiting the fields served by our lay workers, assisting them in the ministration of the sacraments, visiting such isolated points as the canneries, troller centers, fox ranches, mines, lighthouse attendants, and taking to them the service of a gospel team and vacation church school. Occasionally her mission will be of distinct mercy in transporting patients to hospitals and medical centers. As a means of transportation, she will render a distinct service to the students of Sheldon Jackson School and Haines House; also in the transfer of workers from field to field, in the conveying of delegates to and from meetings of presbytery, and in making possible an increasing attendance of young people at summer conferences.



WILLIAM WALLACE HALL

Born July 21, 1866, Titus County, Texas. United with the Presbyterian church at the age of 15. Married to Sarah Fort, May 26, 1887. Charter member of the Presbyterian Church, Winters, Texas. Served as ruling elder until his death April 29, 1940.

(A gift from Mr. and Mrs. Gaines E. Hall of Midland, Texas, made the boat possible. Hence the name "*Princeton-Hall*.")

MORNING WORSHIP

10:30 a.m.

REV. WILLIS R. BOOTH, *Presiding*
First Presbyterian Church

ORDER OF SERVICE

ORGAN PRELUDE: "Romance" Kern
Mrs. C. G. Stuart, *Organist*

CALL TO WORSHIP

PROCESSIONAL HYMN: "Holy, Holy, Holy! Lord God Almighty"
No. 57

INVOCATION—LORD'S PRAYER—GLORIA

SCRIPTURE LESSON

HYMN: "Praise the Lord; Ye Heavens, Adore Him" No. 10

PASTORAL PRAYER

PRAYER RESPONSE: "O Thou Who Hearest Every Heartfelt Prayer"
No. 21

OFFERING—DEDICATORY PRAYER

ANTHEM: "Holy Art Thou" Handel

DOXOLOGY

SERMON: REV. HERBERT BOOTH SMITH, D.D., *Moderator of the General Assembly*

PRAYER

THE COMMUNION OF THE LORD'S SUPPER

Invitation

Hymn: "Be Known to Us in Breaking Bread" No. 356

Scripture

Prayer of Consecration

Ministry of Bread: REV. EVERETT B. KING, D.D.

Ministry of Cup: REV. HERBERT BOOTH SMITH, D.D.

Prayer of Thanksgiving

PROCESSIONAL HYMN: "I Sing the Mighty Power of God" No. 65

BENEDICTION

CHOIR RESPONSE

ORGAN POSTLUDE: "March" Hill

PRINCETON-HALL DEDICATORY SERVICE

2:30 p.m.

REV. EVERETT B. KING, D.D., *Presiding*

PROCESSION TO DOCK:

(*Procession to form at First Presbyterian Church and march to Howard Brothers Boat Shop.*)

CALL TO WORSHIP: Great is the Lord, and greatly to be praised . . .
Honour and majesty are before him:
Strength and beauty are in his sanctuary.

INVOCATION: REV. WILLIS R. BOOTH

HYMN: "Fairest Lord Jesus"

INTRODUCTORY STATEMENT

SCRIPTURE RESPONSE:

MINISTER: By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. He gathereth the waters of the sea together as an heap: he layeth up the depth in storehouses. For he spake, and it was done; he commanded, and it stood fast.

PEOPLE: For the Lord is a great God, and a great King above all gods. In his hand are the deep places of the earth: the strength of the hills is his also. The sea is his, and he made it: and his hands formed the dry land. O come, let us worship and bow down: let us kneel before the Lord our maker

MINISTER: Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.

PEOPLE: They that go down to the sea in ships, that do business in great waters; these see the works of the Lord, and his wonders in the deep.

MINISTER: Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein; the isles, and the inhabitants thereof.

PEOPLE: How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

MINISTER: Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.

PEOPLE: For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

PRAYER: REV. PAUL WHITESIDE

SHORT TALKS: MR. GAINES E. HALL, *Benefactor*
MR. ANDREW HOPE, *Builder*
REV. VERNE J. SWANSON, *Mechanical installation*
MR. W. LESLIE YAW, *Supervision*
REV. PAUL PROUTY, *Captain and missionary*

HYMN: "O Zion, Haste, Thy Mission High Fulfilling"

ADDRESS: REV. HERBERT BOOTH SMITH, D.D., *Moderator of the General Assembly*

DEDICATORY RESPONSE:

MINISTER: To the glory of God, author of all goodness and beauty, giver of all skill of mind and hand,

PEOPLE: WE DEDICATE THIS SHIP.

MINISTER: In faith in our Lord Jesus Christ, who has inspired and enjoined men to be his coworkers in the Kingdom of God,

PEOPLE: WE DEDICATE THIS SHIP.

MINISTER: Moved by the Holy Spirit, our guide and teacher in understanding the truth of God,

PEOPLE: WE DEDICATE THIS SHIP.

MINISTER: To the daily ministry of the Word of God through worship, teaching, and the sacraments,

PEOPLE: WE DEDICATE THIS SHIP.

MINISTER: To the service of mankind in Alaska, through mercy, comfort, and love,

PEOPLE: WE DEDICATE THIS SHIP.

DEDICATORY PRAYER: REV. HERBERT BOOTH SMITH, D.D.

DOXOLOGY

BENEDICTION

EVENING WORSHIP

8:00 p.m.

REV. WILLIS R. BOOTH, *Presiding*
First Presbyterian Church

ORDER OF SERVICE

ORGAN PRELUDE: "Cathedral Meditation" La Mare
Mrs. C. G. Stuart, *Organist*

CALL TO WORSHIP

HYMN: "How Firm a Foundation, Ye Saints of the Lord" No. 76

PRAYER

HYMN: "O That Will Be Glory" No. 212

HYMN: "Tell Me the Story of Jesus" No. 141

SCRIPTURE LESSON

SOLO

PRAYER

SERMON: REV. EVERETT B. KING, D.D., *Secretary for Alaskan Work, Board of National Missions*

PRAYER

INVITATION HYMN: "Just as I Am, Without One Plea" No. 259

BENEDICTION

ORGAN POSTLUDE:
"Saviour Again to thy Dear Name We Raise" Ellers

Friends Who Have Contributed to the *Princeton-Hall*

Alaska Presbyterian Society

Rev. Martin E. Anderson, Denver, Colorado
 Angoon Church, Angoon, Alaska
 Mrs. Mattie Axtell, Fort Worth, Texas
 Mr. and Mrs. E. G. Baker, Blackduck, Minnesota
 Mr. Robert Baker, Blackduck, Minnesota
 Rev. J. David Bechtel, Alamogosa, Colorado
 Rev. John T. Bergen, Minneapolis, Minnesota
 Mrs. E. E. Biddall, Sacramento, California
 Miss Nan J. Black, Waterloo, Iowa
 Dr. Tom Bond, Fort Worth, Texas
 Mrs. F. W. Brigham, Edmond, Oklahoma
 Rev. and Mrs. E. E. Bromley, Hoonah, Alaska
 Miss Frances Brown, Sitka, Alaska
 Rev. Leo K. Brown, Eckert, Colorado
 Rev. Robert A. Brown, Jr., Trinidad, Colorado
 Rev. James Burchfield, Florence, Colorado
 Casa Blanca Church, Laguna, New Mexico
 Chapel-by-the-Lake, Juneau, Alaska
 Rev. and Mrs. Merlyn A. Chappell, New York, N. Y.
 Children of New Albany Presbytery, Indiana
 Christian Endeavor Societies of:
 Central Church, St. Paul, Minnesota
 First Church, Eureka, California
 Millard Avenue Church, Portland, Oregon
 Mt. Baker Church, Concrete, Washington
 Mr. George Collins, Wrangell, Alaska
 Miss Lucia E. Danforth, Santa Ana, California
 Rev. Ernest L. Decker, Canon City, Colorado
 Rev. Hugh T. Dobbins, Berkeley, California
 Mrs. A. D. Donnell, Waterloo, Iowa
 Eagle Rock Church, Los Angeles, California
 Miss Antonie Ebmeyer, Seattle, Washington
 Rev. Merle L. Edwards, Grand Junction, Colorado
 Rev. Stanley Evans, Basin, Wyoming
 Rev. Lane C. Findley, La Jara, Colorado
 First Church, Burbank, California
 First Church, Denison, Texas
 First Church, Greybull, Wyoming
 First Church, Pittsburgh, Pennsylvania
 First Grade Girls, South Park Church, Rock Island, Illinois
 France Memorial Church, Rawlins, Wyoming
 Miss Lois H. Fraser, Towaoc, Colorado
 Mrs. Frank R. Fursey, Spokane, Washington
 Mr. W. M. Fraser, Victor, Colorado
 Rev. LeRoy Gemmell, Salida, Colorado
 Mr. and Mrs. Don C. George, Los Angeles, California
 Mr. and Mrs. Paddy Goenert, Alaska
 Georgetown Church, Georgetown, Colorado
 Rev. James H. Gramps, Palisade, Colorado
 Miss Elizabeth Gruner, Long Beach, California
 Haines House, Haines, Alaska
 Mr. and Mrs. Gaines E. Hall, Midland, Texas
 Rev. C. W. Halsey, La Junta, Colorado
 Rev. Howard E. Hansen, Colorado Springs, Colorado
 Rev. Jason T. Harbert, Las Animas, Colorado
 Rev. Rudolph J. Hasstedt, Ignacio, Colorado
 Hydraburg Church, Hydraburg, Alaska
 Idaho Springs Church, Idaho Springs, Colorado
 Intermediate Society, First Church, Reece, Kansas
 Intermediate Young People, First Church, Lebanon, Ohio
 Miss Louise Joseph, Wrangell, Alaska
 Junior Christian Endeavor Society, Westfield Church, Fort Wayne, Indiana
 Junior Department, First Church, Baraboo, Wisconsin
 Rev. Archibald J. Kearns, Rocky Ford, Colorado
 Mr. and Mrs. Philip Kelly, Wrangell, Alaska
 Mr. Edward Klein, Holly, Colorado
 Ladye Bryce Childress Guild, Terrell, Texas
 Mr. and Mrs. H. G. Lains, St. Paul, Minnesota
 Mr. George Lantz, Jr., Fort Worth, Texas
 Rev. Martin L. Lathan, Penrose, Colorado
 Los Angeles Presbyterian Society, California
 Rev. Howard L. Manning, Durango, Colorado
 Mr. and Mrs. John Mark, Alaska
 Rev. Amador O. Martinez, Antonito, Colorado
 Rev. Dennis Mason, Glenwood, Colorado
 Rev. George F. McDougall, Trinidad, Colorado
 Rev. John S. Meeker, Del Norte, Colorado
 Metlakatla Church, Metlakatla, Alaska
 Miss Virginia Miller, Glendale, California

Mission Circle, Lexington Church, Lexington, Illinois
 Mission Study Group, Dennison, Ohio
 Miss Mary S. Morning, Oklahoma City, Oklahoma
 Myers Clinic, Kansas City, Missouri
 Rev. Frederick Nichol, Durango, Colorado
 Miss Frances Nielson, Glendale, California
 Rev. Albert A. Panhorst, Pueblo, Colorado
 Miss Flora Park, Pittsburgh, Pennsylvania
 Petersburg Church, Petersburg, Alaska
 Miss Elise R. Pippereit, Ganado, Arizona
 Presbyteries of Bismarck and Oakes, North Dakota
 Presbyteries of Fargo, Minot, and Minnewaukan, North Dakota

Presbytery of Pembina, North Dakota

Primary Departments of:

East Jordan Church, East Jordan, Michigan
 First Church, Niles, Michigan
 Sixth Avenue Church, Birmingham, Alabama
 Rev. David P. Ramey, Crowley, Colorado
 Rev. Victor Sandoval, Walsenburg, Colorado
 Mr. Stanley Scoot, Monument, Colorado
 Rev. Fred O. Seamans, Colorado Springs, Colorado
 Sheldon Jackson School, Sitka, Alaska: Cooperative Store, Helpers Sunday School Class, Junior Class, Messiah Offering, Older Girls, Senior Class
 Slickville Church, Slickville, Pennsylvania
 Mrs. Lillius Smith, Rifle, Colorado
 Mrs. Harlan B. Stacy, Santa Cruz, California

Sunday Schools of:

Central Church, St. Paul, Minnesota
 Central Church, Waco, Texas
 Community Church, Umatilla, Oregon
 Fifth Avenue Church, New York, N.Y.
 First Church, Seattle, Washington
 First Church, Sitka, Alaska
 First Church, Tulsa, Oklahoma
 Haines Church, Haines, Alaska
 Hydraburg Church, Hydraburg, Alaska
 Katonah Church, Katonah, N.Y.
 La Crescenta Church, La Crescenta, California
 Madison Avenue Church, New York, N.Y.
 Morristown Church, Morristown, N.J.
 Second Church, Kansas City, Missouri
 Western Church, Palmyra, N.Y.
 Westminster Church, Rochester, N.Y.

Synods of New Mexico, Oklahoma, Oregon, and Washington

Rev. Clare E. Tallman, Monte Vista, Colorado
 Mr. and Mrs. William Tamaree, Wrangell, Alaska
 Rev. H. L. Taylor, Loma, Colorado
 Rev. Arthur H. Textor, Readville, Colorado
 Third Avenue Church, Corsicana, Texas
 Tuxis Society, Boone Church, Boone, Iowa
 Twentieth Century Class, First Church, Carthage, Missouri

Vacation Church Schools of:

Birmingham, Iowa
 Faith Church, Philadelphia, Pennsylvania
 Rev. Victoriano Valdez, San Pablo, Colorado
 Rev. Ralph A. Waggoner, Sedalia, Missouri
 Mr. C. C. Webster, La Veta, Colorado
 Rev. R. Curtis Westfall, Lamar, Colorado
 Westminster Auxiliary, Westminster Church, Devils Lake, North Dakota
 Westminster Church, Colorado Springs, Colorado
 Westminster Church, Rochester, N.Y.
 Westminster Guild, Bethany Church, Flint, Michigan
 Mrs. Horace Wilson, Fort Worth, Texas

Women's Missionary Societies of:

Baker Church, Baker, Oregon
 Calvary Church, Long Beach, California
 Central Church, Fort Smith, Arkansas
 Haines Church, Haines, Alaska
 Klukwan Church, Klukwan, Alaska
 Monrovia Church, Monrovia, California
 Olivet Church, Danville, Illinois
 Rev. Charles J. Wood, Pueblo, Colorado
 Mrs. Lyda C. Wood, Bayfield, Colorado
 Miss Q. Wylie, Glendale, California
 Young People's Society, Fifth Avenue Church, New York, N.Y.

Young People's Summer Conference, Alaska
and Others

The Church on Top of the World

Everett B. King

IT is with no small degree of pride that we who are Presbyterians can point to Barrow, Alaska, saying, "There is our church on top of the world." For half a century we have been the only religious force serving the Eskimos who live in the far northland that caps the American continent. From the beginning this work has been most encouraging. Eagerly the people of this northland have listened to the Gospel of our Christ. Earnestly they have responded to his call and challenge. Today our "church on top of the world" has a membership of four hundred forty-eight, which is the largest congregation in Alaska. The membership of the church and the native population in Barrow are almost the same number. Barrow is a Presbyterian village.

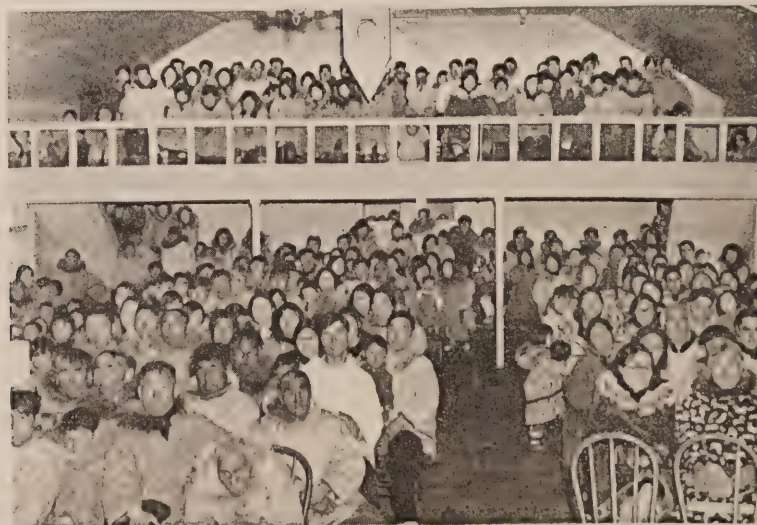
But the most encouraging fact is that the Eskimos attend the church services. Sunday, August 23, 1941, will always be one of my "never-to-be-forgotten" days. I spent this day in Barrow. The temperature was 32° above zero. Daylight started at 1:30 A.M. and continued until 9:30 or 10:00 o'clock that evening. It was one of the longest days of my life, and one of the most interesting. By nine o'clock the natives were making their way to the church for Sunday school. It was a colorful sight to see them moving along on the board walk, dressed in their parkas.

Several times I had to pinch myself to be sure I was not dreaming.

By nine-thirty I thought the whole village had assembled. When Sunday school started, some five or six different classes conducted their sessions in the small auditorium. The little church was literally filled with the guttural sounds of the Eskimo language. I couldn't understand a word and wondered how they could understand themselves. But I know they did, for their faces reflected their intense interest. One large class of young people met in the living-room of the manse; there was no room for them in the church. Mrs. Klerekoper taught this class, but all the other classes were taught by native leaders.

At eleven o'clock the church was filled again for the morning service. Every chair was taken and one hundred or more people sat on the floor. This same large crowd was back again in the afternoon for Bible study conducted by the native leaders in their tongue. And believe it or not, the large crowd was back for the evening worship service, too! Fred Klerekoper told me that there was nothing unusual about the size of the crowd. "Every Sunday," he said, "I have this many or more."

I preached both sermons through the aid of an interpreter. The people listened; I



Every chair was taken and a hundred sat on the floor

could feel the hunger of their hearts for the Bread of Life. At the close of my evening sermon, I gave an invitation for decisions for Christ. When the interpreter passed on this invitation a large number started moving. I thought they had misunderstood the invitation, so I asked the interpreter to stop the crowd and to repeat. He did, but that did not change the scene. Fifty Eskimos found the altar that night.

One of the interesting Eskimos I met was Mrs. Edith Tigusiak, who carried her baby boy on her back under her parka, as all Eskimo mothers do. Mrs. Tigusiak is Fred Klerekoper's "Exhibit A" for his stewardship teaching efforts, mentioned in the last issue of *WOMEN AND MISSIONS*. So strongly and so completely does she believe in stewardship that when this baby — her tenth child — was born she brought him to Mr. and Mrs. Klerekoper, saying, "Here is my tenth for the Lord." It was necessary for Fred to think fast and furiously in order to convince her that it was not required of a steward to give her child away.

A lasting inspiration from this visit to Barrow was found in the beautiful and devoted leadership of Mr. and Mrs. Klerekoper. Capable and qualified to occupy a place in one of our larger churches in the States, this young couple have planted themselves in the hearts of the Eskimos on top of the world. With his winsome smile Fred said, "We love

these people and we want to serve them."

Annually Fred makes a thousand-mile trip in his dog-sled to Demarcation Point. On this trip he touches some eight hundred people, preaching the Gospel to small groups, administering the Sacraments, performing marriages, visiting homes, and carrying the mail. On one of these trips Fred's ear and part of his face were frozen. But what did that matter? He had won sixty-seven souls to Christ! During the thirty-seven days while Fred is away, his wife, Nan, carries on the work at home and in the church. To the people on top of the world we are giving a true type of Presbyterian leadership — the best and the finest to be given.

The Monday morning my plane took off from Barrow, a big part of my heart remained there in that remote spot with Fred and Nan and their Eskimo friends. At least I find my heart going up to them again and again. One thing keeps haunting me: it is the poorly constructed and hopelessly inadequate building that we are providing for this romantic and fruitful work on top of the world. Our church building in Barrow is a poor tool for these fine workmen. It is a frame building with no insulation for protection in the sub-zero weather. The auditorium is too small to accommodate the regular congregations, and there are no provisions for Sunday school classes. By contrast, there is a \$100,000 federal hospital just north of our church, attractive in appearance and modern in equipment. To the south the Government has a school equally attractive. Our church, which proclaims the worth of the soul, is between these two fine buildings. So the stinging question keeps coming back to me, "How long will the natives believe what they hear about the value of their souls when they see daily evidences pointing to the contrary?" Yes, I am trying to say just this — that the challenge of our work in Barrow is nothing short of a challenge to give our workmen tools with which to work.

*Reprinted by permission
from WOMEN AND MISSIONS.*



Marriages are performed through an interpreter

BOARD OF NATIONAL MISSIONS
of the Presbyterian Church
in the United States of America
156 Fifth Avenue, New York

July 1942

Board of National Missions
of the Presbyterian Church in the
United States of America

156 Fifth Avenue, New York, N. Y.

July 6, 1942

We have just received word from Dr. Mark A. Dawber, Executive Secretary of the Home Missions Council, requesting that we secure a report from all of our Alaskan workers "about the military and defense situation that exists in their territory with some observations concerning religious and social needs. The Committee also desires word as to the effect of this military and defense program on the work of the church".

We shall appreciate your sending what information you can, without violating any censorship regulations, as soon as possible.

Cordially yours,

McE
Sent in Dr. King's absence
on vacation

September 1942

Board of National Missions
of the Presbyterian Church in the
United States of America
156 Fifth Avenue, New York, N. Y.

September 4, 1942

Dear Co-Worker:

October 1st begins another National Missions Budget Year. Accordingly, I am glad to announce that you will receive from the Board of National Missions, the annual sum of The Board, of course, will pay its share of pension dues.

The past twelve months have not been easy days for you. They have been days of uncertainty surrounded by ever approaching dangers. The prospects are that the next twelve months will even be marked with greater difficulties. My one word of counsel for you is Moffatt's translation of I Corinthians 16:13 - "Watch, stand firm in the faith, play the man, be strong!"

In the final analysis the secret of your stability, of your services and of the power of your life is to be found in your faith. "But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Hebrews 11:6). To the woman of Canaan, who came to Christ with the request for help, you recall His answer. "O Woman, great is thy faith: be it unto thee even as thou wilt".

So, I pray that these days may be days when you will strive to strengthen your own faith. To that end you will spend much time in prayer: read and study your Bible: store up in your memory selected verses: and, above all, surrender your will to Him.

There is no way for you to know what tomorrow will bring, but there is a way for you to know Him, and that will suffice. With Paul you can say:

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

"As it is written, for thy sake we are killed all day long;
we are accounted as sheep for the slaughter.

"Nay, in all these things we are more than conquerors,
through him that loved us.

"For I am persuaded that neither death, nor life, nor angels,
nor principalities, nor powers, nor things present, nor things
to come.

"Nor height, nor depth, nor any other creature, shall be able
to separate us from the love of God, which is in Jesus Christ
our Lord."

With this letter I am sending my love to you and your family
together with my prayers. In any way that we can be of help to you here
at headquarters, we are at your command. May God bless you and keep you.

Cordially yours,

EBK:McE